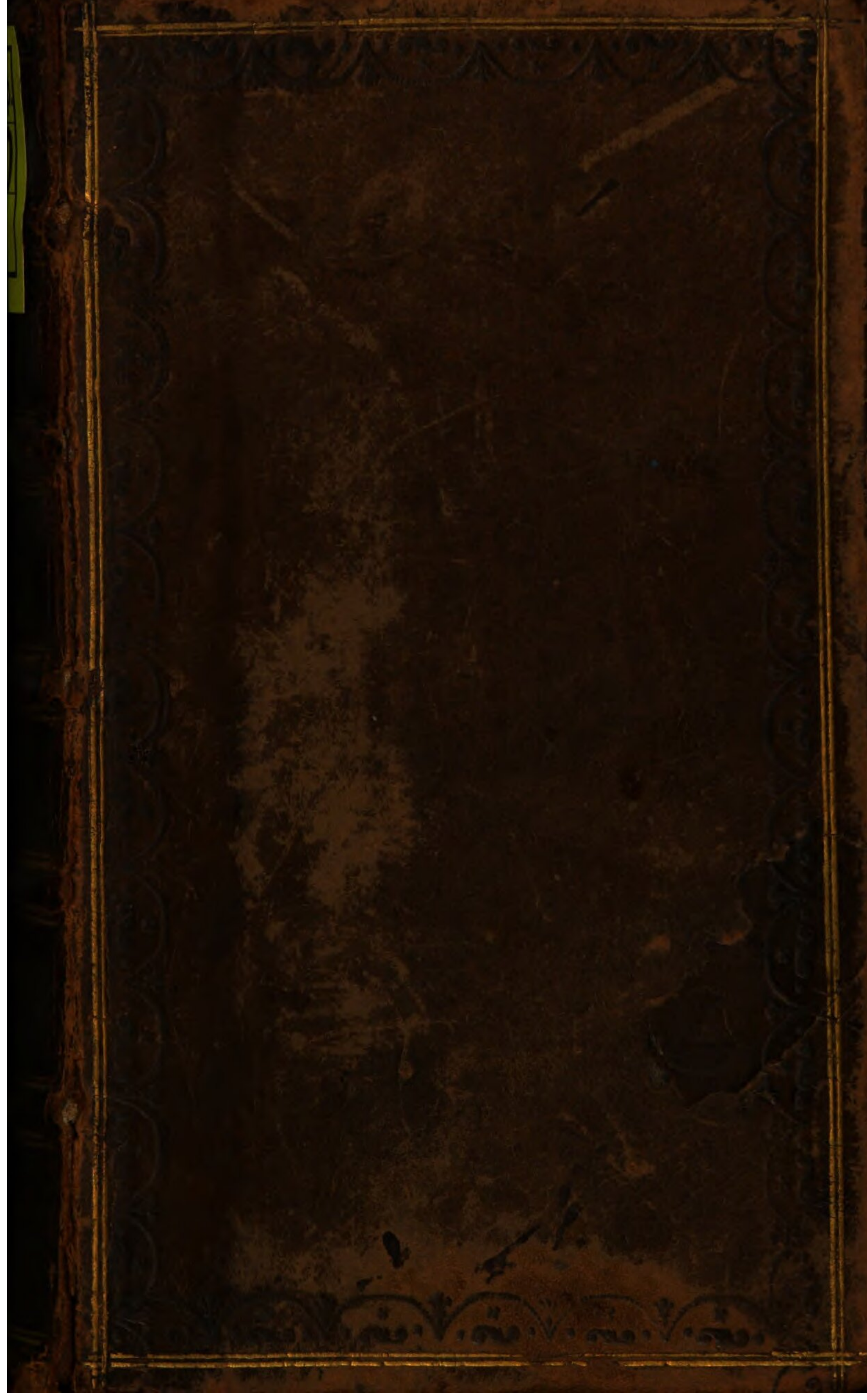




77 Bibl. Haup. 1010

[Handwritten signature]



9

J. M. Schlegel P.
1869.

Oct 24th

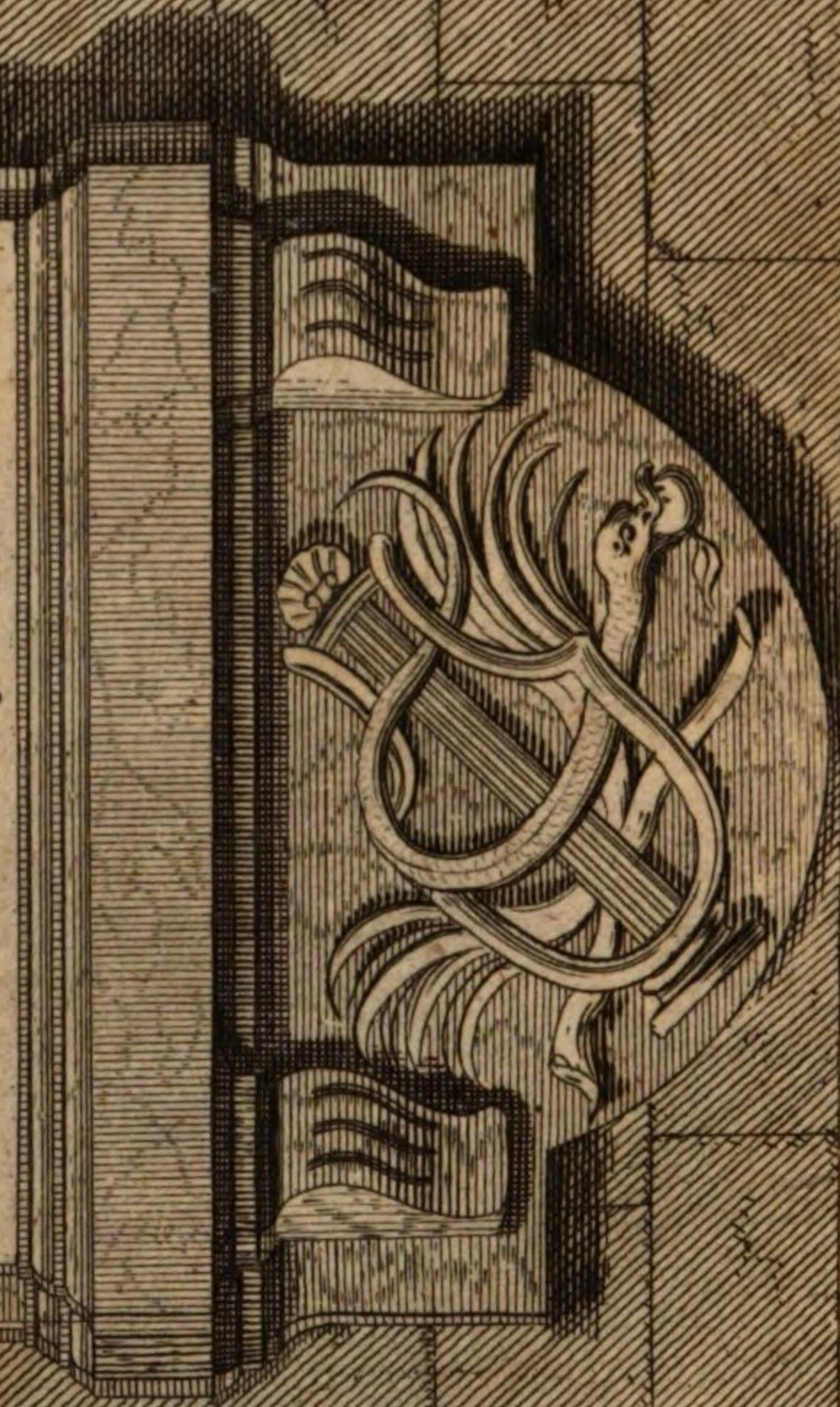
2. 11. 1871
1871

1871

of the Author of PARADISE LOST
was placed here by William Benson Esquire
One of the two Auditors of the Imprests
to his Majesty King George the second
formerly

Surveyor General of the Works
to his Majesty King George the first
Rysbrack

was the Statuary who cut it.



Jacobus Smith delinavit et sculpsit at Origine apud Westmonasterium Ecclesiam

PARADISE LOST.

A
P O E M,

I N
T W E L V E B O O K S.

JOHN MILTON,

The A U T H O R.

To which is prefix'd,

An ACCOUNT of his LIFE.

Τὸν πείρι Μῆσ' ἐφίλησε, δίδε δ' ἀγαθὸν τε, κακὸν τε,
'Οφθαλμῶν μὲν ἄμερσε, δίδε δ' ἠδεΐαν ἀοιδίην.

HOMER Odyss. Θ.

L O N D O N :

Printed for a COMPANY of STATIONERS.

MDCCXXXIX,





To the Right Honourable

JOHN Lord *Sommers*,

Baron of *Evesham*.

My LORD,

IT was your LORDSHIP'S Opinion and Encouragement that occasioned the first appearing of this Poem in the *Folio* Edition, which from thence has been so well received, that notwithstanding the price of it was four Times greater than before, the sale increas'd double the number every year. The Work is now generally known and esteem'd; and I having the honour
to

to hear Your LORDSHIP say, that
a smaller Edition of it would be
grateful to the world, immediately
resolved upon printing it in this
volume, of which I most humbly
beg Your acceptance, from,

My LORD,

Your Lordship's

ever obliged Servant.



THE



J. Lightbody sculpt

Three Poets in three distant Ages born,
GREECE, ITALY, and ENGLAND, did adorn;
The First, in Loftiness of Thought Surpass'd,
The Next, in Majesty, in both the Last.
The Force of Nature could no further go,
To make a Third, She joyn'd the Former two.



THE
LIFE
OF
Mr. JOHN MILTON.

FROM a family, and town of his Name in *Oxfordshire*, our Author derived his descent; but he was born at *London* in the Year 1608. The Publisher of his Works in Prose (on whose veracity some part of this narrative must entirely depend) dates his birth two years earlier than this; but contradicting himself afterwards in his own computation, I reduce it to the time that Monsieur *Boyle* hath assign'd; and for the same reason which prevailed with him to assign it. His father, *John Milton*, by profession a Scrivener, liv'd in a reputable manner on a competent estate, entirely his own acquisition; having been early disinherited by his Parents for renouncing the communion of the Church of *Rome*, to which they were zealously devoted. By his wife *Sarah Caston* he had likewise one daughter, nam'd *Anna*; and another son, *Christopher*, whom he train'd to the practice of the Common Law; who in the Great Rebellion ad-her'd

her'd to the royal cause : and in the reign of King *James II.* by too easy a compliance with the doctrines of the Court, both religious and civil, he attain'd to the dignity of being made a Judge of the Common Pleas ; of which he dy'd divested not long after the Revolution.

But *JOHN*, the subject of the present essay, was the favourite of his father's hopes ; who, to cultivate the great genius which early display'd itself, was at the expence of a domestick Tutor : whose care and capacity his Pupil hath gratefully celebrated in an excellent La-

An. Ætat. 12. tin Elegy ; the fourth in the present collection. At his initiation He is said to

have apply'd himself to Letters with such indefatigable industry, that he rarely was prevail'd with to quit his studies before mid-night : which not only made him frequently subject to severe pains in his head ; but likewise occasion'd that weakness in his eyes, which terminated in a total privation of sight. From a domestick education He was remov'd to *St. Paul's School*, to complete his acquaintance with the Classics under the care of *Dr. Gill* : and after a short stay there, was transplanted to *Christ's*

An. Ætat. 15. College in *Cambridge*, where He distinguish'd himself in all kinds of Academical

Exercises. Of this Society He continued a Member 'till He commenc'd Master of Arts : and then leaving the University, He return'd to his father ; who had quitted the town, and liv'd at *Horton* in *Buckinghamshire* ; where he pursu'd his studies with unparallel'd assiduity and success.

After some years spent in his studious retirement, his mother dy'd : and then He prevail'd with his father to gratify an inclination He had long entertain'd of seeing foreign countries. *Sir Henry Wotton*, at that time Provost

An. Ætat. 30. of *Eton College*, gave him a letter of advice for the direction of his travels : but

by not observing * an excellent Maxim in it, He incurr'd great danger by disputing against the superstition of the

* *I pensieri stretti, ed il viso sciolto.*

Church of *Rome*, within the verge of the *Vatican*. Having employ'd his curiosity about † two years in *France* and *Italy*, on the news of a civil war breaking out in *England*, He return'd; without taking a survey of *Greece* and *Sicily*, as at his setting out the scheme was projected. * At *Paris* the Lord Viscount *Scudamore*, Ambassador from King *Charles I.* at the Court of *France*, introduc'd him to the acquaintance of *Grotius*; who at that time was honour'd with the same character there by *Christina* Queen of *Sweden*. In *Rome*, *Genoa*, *Florence*, and other cities of *Italy*, He contracted a familiarity with those who were of highest reputation for wit and learning: several of whom gave him very obliging testimonies of their friendship, and esteem, which are printed before his Latin Poems. The first of them was written by *Manfo* Marquis of *Villa*, a great patron of *Tasso*, by whom he is celebrated in his † Poem on the Conquest of *Jerusalem*. It is highly probable that to his conversation with this noble *Neapolitan* we owe the first design which *MILTON* conceiv'd of writing an Epic Poem: and it appears by some latin verses address'd to the Marquis with the title of *Manfus*, that He intended to fix on King *Arthur* for his hero: but *Arthur* was reserv'd to another destiny!

Returning from his travels He found *England* on the point of being involv'd in blood and confusion. It seems wonderful that one of so warm, and daring a spirit, as his certainly was, should be restrain'd from the camp in those unnatural commotions. I suppose we may impute it wholly to the great deference He paid to paternal authority, that He retired to lodgings

† *Et jam bis viridi surgebat culmus aristâ,
Et totidem flavas numerabant horrea messes,—
Nec dum aderat Thyrsis: pastorem scilicet illum
Dulcis amor Musæ Thuscâ retinebat in urbe.*

Epitaph. Dam.

* *Defensio Secunda.* Pag. 96. Fol.

† *Fra Cavalier' magnanimi, e cortesi,
Resplende il Manfo.—* Lib. 20.

provided

provided for him in the city: which being commodious for the reception of his sister's sons, and some other young Gentlemen, He undertook their education: and is said to have form'd them on the same plan which He afterwards publish'd, in a short tractate inscrib'd to his friend Mr. *Hartlib*.

In this philosophical course He continued without a wife to the year 1643; when He marry'd *An. Ætat. 35.* Mary the Daughter of *Richard Powell* of *Forest-hill* in *Oxfordshire*: a Gentleman of estate and reputation in that county; and of principles so very opposite to his Son-in-law, that the marriage is more to be wonder'd at, than the separation which ensued, in little more than a month after she had cohabited with him in *London*. Her desertion provok'd him both to write several treatises concerning the doctrine and discipline of Divorce; and also to make his addressees to a young Lady of great wit and beauty: but before he had engag'd her affections to conclude the marriage-treaty, in a visit at one of his relations He found his Wife prostrate before him, imploring forgiveness, and reconciliation. It is not to be doubted but an interview of that nature, so little expected, must wonderfully affect him: and perhaps the impressions it made on his imagination contributed much to the painting of that pathetick Scene in † *PARADISE LOST*, in which *Eve* address'd herself to *Adam* for pardon, and peace. At the intercession of his friends who were present, after a short reluctance He generously sacrificed all his resentment to her tears.

————— *Soon his heart relented*

Tow'rs her, his life so late, and sole delight:

Now, at his feet submissive in distress!

And after this re-union, so far was He from retaining an unkind memory of the provocations which He had receiv'd from her ill conduct, that when the King's cause

† Book X. ver. 909.

was entirely oppress'd, and her father, who had been active in his loyalty, was expos'd to sequestration; MILTON received both him and his family to protection, and free entertainment, in his own house, 'till their affairs were accommodated by his interest in the victorious faction.

For He was now grown famous by his polemical writings of various kinds, and *An. Ætat. 41.* held in great favour and esteem, by those who had power to dispose of all preferments in the State. 'Tis in vain to dissemble, and far be it from me to defend, his engaging with a Party combin'd in the destruction of our Church and Monarchy. Yet, leaving the justification of a misguided sincerity to be debated in the Schools, may I presume to observe in his favour, that his zeal, distemper'd and furious as it was, does not appear to have been inspirited by self-interested views? For it is affirm'd, that though He liv'd always in a frugal retirement, and before his death had disposed of his Library (which we may suppose to have been a valuable collection) He left no more than fifteen hundred pounds behind him for the support of his family: and whoever considers the Posts to which he was advanc'd, and the times in which he enjoy'd them, will, I believe, confess he might have accumulated a much more plentiful fortune: in a dispassionate mind it will not require any extraordinary measure of candour to conclude, that though he abode in *the heritage of oppressors*, and the spoils of his country lay at his feet, neither his conscience, nor his honour, could stoop to gather them.

A Commission to constitute him Adjutant-General to Sir *William Waller* was promis'd; but soon superseded by *Waller's* being laid aside, when his Masters thought it proper to new-model their army. However, the keenness of his Pen had so effectually recommended him to *Cromwel's* esteem, that when he took the reins of government into his own hand, he advanc'd him to be Latin Secretary, both to himself and the Parliament: the former of these Preferments he enjoy'd both under the Usurper, and his Son; the other, 'till King *Charles II.* was restored. For some time he had an apartment for his family in *Whitehall*; but his health requiring

requiring a freer accession of air, He was oblig'd to remove from thence to lodgings which opened into St. James's Park. Not long after his settlement there, his Wife died in child-bed; and much about the time of her death, a *Gutta Serena*, which had for several years been gradually increas'g, totally extinguish'd his sight. In this melancholic condition he was easily prevail'd with to think of taking another wife; who was *Catharine* the daughter of Captain *Woodcock* of *Hackney*: and she too, in less than a year after their marriage, dy'd in the same unfortunate manner as the former had done; and in his twenty third Sonnet He does honour to her memory.

An. Ætat. 52. These private calamities were much heightened by the different figure he was likely to make in the new scene of affairs, which was going to be acted in the State. For, all things now conspiring to promote the King's Restoration, He was too conscious of his own activity during the Usurpation, to expect any favour from the Crown; and therefore He prudently absconded till the Act of Oblivion was publish'd; by which he was only render'd incapable of bearing any office in the Nation. Many had a very just esteem of his admirable parts and learning, who detested his principles, by whose intercession his Pardon pass'd the Seals: and I wish the laws of Civil History could have extended the benefit of that oblivion to the memory of his guilt, which was indulged to his person! *nè tanti facinoris immanitas aut extitisse, aut non vindicata fuisse, videatur.*

Having thus gain'd a full protection from the Government, (which was in truth more than He could have reasonably hoped) he appeared as much in publick as he formerly us'd to do; and employing his friend Dr. *Paget* to make choice of a third consort, on his Recommendation he married *Elizabeth* the Daughter of Mr. *Minsbul* a *Cheshire* Gentleman, by whom he had no issue. Three daughters by his first wife were then living; the two elder of whom are said to have been very serviceable to him in his studies. For, having been instructed to pronounce not only the Modern, but also the Latin, Greek, and Hebrew languages; they read in their respective originals what-

whatever Authors he wanted to consult; though they understood none but their mother-tongue. This employment, however, was too unpleasant to be continued for any long process of time; and therefore he dismissed them to receive an education more agreeable to their sex, and temper.

We come now to take a survey of him in that point of view, in which he will be look'd on by all succeeding ages with equal delight, and admiration. An interval of above twenty years had elaps'd since he wrote the Mask of * *Comus*, *L'Allegro*, *Il Penseroso*, and † *Lycidas*; all in such an exquisite strain! *An. Æt.* * 26. † 29. that though He had left no other monuments of his Genius behind him, his name had been immortal. But, neither the infirmities of age and constitution, nor the vicissitudes of fortune, could depress the vigor of his mind; or divert it from executing a design He had ‡ long conceiv'd of writing an Heroick Poem. The Fall of Man was a subject which He had some years before fix'd on for a Tragedy, which he intended to form by the models of Antiquity: and some, not without probability, say the Play open'd with that Speech in the fourth Book of PARADISE LOST, ver. 32, which is address'd by *Satan* to the Sun. Were it material, I believe I could produce other passages which more plainly appear to have been originally intended for the scene. But whatever truth there may be in this report, 'tis certain that he did not begin to mold his Subject in the form which it bears now, before He had concluded his controversy with *Salmasius* and *More*; when He had wholly lost the use of his eyes; and was forc'd to employ in the office of an amanuensis any friend who accidentally paid him a visit. Yet, under all these discouragements, and various interruptions, in the * Year 1669 He pub- *An. Ætat. 61.*

‡ *Par. Lost. B. ix. ver. 26.*

* Milton's Contract with his Bookseller S. Simmons for the Copy bears Date April 27, 1667.

lish'd his PARADISE LOST; the noblest Poem, next to those of *Homer* and *Virgil*, that ever the wit of man produc'd in any age or nation. Need I mention any other evidence of its inestimable worth, than that the finest Genius's who have succeeded him have ever esteem'd it a merit to relish, and illustrate its beauties? Whilst the Critic who gaz'd, with so much wanton malice, on the nakedness of *Shakespeare* when he slept, after having † formally declar'd war against it, wanted courage to make his attack; flush'd though he was with his conquests over *Julius Cæsar*, and *The Moor*: which insolence his Muse, like the other assassines of *Cæsar*, * severely reveng'd on herself; and not long after her triumph, became her own executioner. Nor is it unworthy our observation, that though, perhaps, no one of our *English* Poets hath excited so many admirers to imitate his Manner, yet I think never any was known to aspire to emulation: even the late ingenious Mr. *Philips*, who, in the colours of style, came the nearest of all the Copiers to resemble the great Original, made his distant advances with a filial reverence; and restrain'd his ambition within the same bounds which *Lucretius*, prescrib'd to his own imitation.

*Non ita certandi cupidus, quàm propter amorem
Quòd TE imitari audeo: quid enim contendat hirundo
Cycnis? —*

And now perhaps it may pass for fiction, what with great veracity I affirm to be fact, that MILTON, after having with much difficulty prevail'd to have this Divine Poem licens'd for the Press, could sell the Copy for no more than Fifteen Pounds: the payment of which *valuable consideration* depended on the sale of three numerous im-

† *The Tragedies of the last age consider'd*, p. 143.

* *Vide* EDGAR.

pressions. So unreasonably may personal prejudice affect the most excellent performances!

About * two years after, together with SAMSON AGONISTES (a Tragedy not unworthy the Grecian Stage when Athens was in her glory) He publish'd PARADISE REGAIN'D. But, *Ob!* what a falling-off was there!—Of which I will say no more, than that there is scarcely a more remarkable instance of the frailty of human reason, than our Author gave in preferring this Poem to PARADISE LOST; nor a more instructive caution to the best writers, to be very diffident in deciding the merit of their own productions.

An. Ætat. 63.

And thus having attended him to the Sixty Sixth year of his age, as closely as such imperfect lights as men of Letters, and retirement, usually leave to guide our inquiry, would allow; it now only remains to be recorded, that in the Year 1674 the Gout put a period to his life at Bunhill near London; from whence his body was convey'd to St. Giles's Church by Cripplegate, where it lies interr'd in the Chancel; but neither has, nor wants a Monument to perpetuate his memory.

An. Ætat. 64.

In his youth he is said to have been extremely handsome: the colour of his hair was a light-brown: the symmetry of his features exact; enliven'd with an agreeable air, and a beautiful mixture of fair and ruddy: which occasion'd the Marquis of Villa to give his † Epigram the same Turn of Thought, which Gregory Arch-Deacon of Rome had employed above a thousand years before, in praising the amiable complexions of some English Youths, before their conversion to Christianity. His stature (‡ as we find it measur'd by himself) did not exceed the middle-size;

* They were Licensed July 2, 1670, but not printed before the year ensuing.

† Ut mens, forma, decor, facies, mos, si pietas sic,
Non Anglus, verum herclè Angelus ipse fores.

‡ Defensio secunda, p. 87. Fol.

neither too lean, nor corpulent: his limbs well proportion'd, nervous, and active; serviceable in all respects to his exercising the sword, in which He much delighted; and wanted neither skill, nor courage, to resent an affront from men of the most athletic constitutions. In his diet He was abstemious; not delicate in the choice of his dishes; and strong liquors of all kinds were his aversion. Being too sadly convinc'd how much his health had suffer'd by night-studies in his younger years, He used to go early (seldom later than Nine) to rest; and rose commonly before Five in the morning. It is reported, (and there is a passage in one of his Latin Elegies to countenance the tradition) that his fancy made the happiest flights in the Spring: but one of his Nephews used to deliver it as MILTON's own observation, that his invention was in its highest perfection from *September* to the *Vernal Æquinox*: however it was, the great inequalities to be found in his composures, are incontestable proofs, that in some seasons He was but one of the people. When blindness restrain'd him from other exercises, He had a machine to swing in, for the preservation of his health; and diverted himself in his chamber with playing on an Organ. His Deportment was erect, open, affable; his Conversation easy, chearful, instructive; his Wit on all occasions at command, facetious, grave, or satirical, as the subject requir'd. His Judgment, when dis-engag'd from religious and political speculations, was just and penetrating; his Apprehension, quick; his Memory, tenacious of what He read; his Reading, only not so extensive as his Genius, for That was universal. And having treasur'd up such immense stores of science, perhaps the faculties of his soul grew more vigorous after He was depriv'd of his sight: and his imagination (naturally sublime, and enlarg'd by reading Romances, † of which He was much

† *His Apo'logy for Sme'tymnus, p. 177. Fol.*

enamour'd in his youth) when it was wholly abstracted from material objects, was more at liberty to make such amazing excursions into the Ideal World, when in composing his Divine Work He was tempted to range

Beyond the visible diurnal sphere.

With so many accomplishments, not to have had some faults and misfortunes, to be laid in the balance with the fame, and felicity, of writing PARADISE LOST, wou'd have been too great a portion for humanity.

ELIJAH FENTON.





POSTSCRIPT.

TH E works of inferior Genius's have their infancy, and often receive additions of strength and beauty, in the several impressions they undergo whilst their Authors live: but the following Poem came into the World, like the Persons whom it celebrates, in a state of maturity. However, though in the first Edition it was dispos'd into Ten Books only, MILTON thought proper in the Second to make a new division of it into Twelve: not, I suppose, with respect to the *Æneis* (for he was, in both senses of the phrase, above imitation) but more probably, because the length of the Seventh and Tenth requir'd a pause in the Narration, he divided them each into Two: on which distribution, to the beginning of those Books which are now the Eighth and Twelfth, he added the following Verses, which were necessary to make a Connection.

Book VIII. ver. 1.

*The Angel ended, and in Adam's ear
So charming left his voice, that he a-while
Thought him still speaking; still stood fix'd to hear:
Then, as new-wak'd, thus gratefully reply'd.*

The latter half of the verse was taken from this in the first Edition,

To whom thus *Adam* gratefully reply'd.

Book

P O S T S C R I P T.

Book XII. ver. 1,

*As one who in his journey bates at noon,
Though bent on speed: so here th' Arch-Angel paus'd,
Betwixt the world destroy'd, and world restor'd;
If Adam ought perhaps might interpose:
Then, with transition sweet, new speech resumes.*

At the same time the Author made some new additions in other places of the Poem, which are here inserted for the satisfaction of the curious.

Book V. ver. 637.

“ They eat, they drink, and with refection sweet
“ Are fill'd, before th' all-bounteous King, &c.

were thus enlarg'd in the Second Edition,

*They eat, they drink, and in communion sweet
Quaff immortality, and joy, (secure
Of surfeit, where full measure only bounds
Excess) before th' all-bounteous King, &c.*

Book XI. ver. 484. after,

“ Intestine stone, and ulcer, colick-pangs,
these three verses were added,

*Dæmoniac phrenzy, moaping melancholy,
And moon-struck madness, pining atrophy;
Marasmus, and wide-wasting pestilence.*

And ver. 551. of the same Book (which was originally thus,

“ Of rendring up. Michael to him reply'd)
receiv'd this addition,

*Of rendring up, and patiently attend
My dissolution. Michael reply'd.*

P O S T S C R I P T.

To what I have said in the Life, of our Author's having no Monument, it may not be improper to add ; that I desir'd a Friend to enquire at St. *Giles's* Church ; where the Sexton shew'd him a small Monument, which he said was suppos'd to be MILTON's ; but the Inscription had never been legible since he was employ'd in that office, which he has possess'd about Forty Years. This, sure, cou'd never have happen'd in so short a space of time, unless the Epitaph had been industriously eras'd: and that supposition carries with it so much inhumanity, that I think we ought to believe it was not erected to his Memory.





I N

PARADISUM AMISSAM

SUMMI POETÆ

JOANNIS MILTONI.

QUI legis AMISSAM PARADISUM, grandia Magni
Carmina MILTONI, quid nisi cuncta legis?
Res cunctas, & cunctarum primordia rerum,
Et fata, & fines continet iste liber.
Intima panduntur magni penetralia mundi;
Scribitur & toto quicquid in orbe latet:
Terræque, tractusque maris, cœlumque profundum,
Sulphureusque EREBI, flammivomusque specus.
Quæque colunt terras, pontumque, & TARTARA cæca;
Quæque colunt summi lucida regna poli.
Et quodcunque ullis conclusum est finibus usquam;
Et sine fine CHAOS, & sine fine DEUS:
Et sine fine magis, (si quid magis est sine fine)
In CHRISTO erga homines conciliatus amor.
Hæc qui speraret, quis crederet esse futura?
Et tamen hæc hodiè terra BRITANNA legit.
O quantos in bella Duces! quæ protulit arma!
Quæ canit, & quantâ prælia dira tubâ!
Cœlestes acies! atque in certamine cœlum!
Et quæ cœlestes pugna deceret agros!
Quantus in ætheriis tollit se LUCIFER armis!
Atque ipso graditur vix MICHAËLE minor!
Quantis, & quàm funestis concurritur iris,
Dum ferus hic stellas protegit, ille rapit!
Dum vulsos montes, ceu tela reciproca, torquent,

Et

Et non mortali defuper igne pluunt ;
 Stat dubius cui se parti concedat OLYMPUS ;
 Et metuit pugnæ non superesse suæ.
 At simul in cœlis MESSIÆ insignia fulgent,
 Et currus animæ, armaque digna DEO ;
 Horrendumque rotæ strident, & fæva rotarum
 Erumpunt torvis fulgura luminibus ;
 Et flammæ vibrant, & vera tonitrua rauco
 Admistis flammis insonuere polo :
 Excidit attonitis mens omnis, & impetus omnis,
 Et cassis dextris irrita tela cadunt.
 Ad pænas fugiunt, & (ceu foret ORCUS asylum !)
 Infernis certant condere se tenebris.
 Cedite ROMANI Scriptores, cedite GRAII,
 Et quos FAMA recens, vel celebravit anus :
 Hæc quicunque leget, tantum cecinisse putabit
 MÆONIDEM Ranas, VIRGILIUM Culices.

SAM. BARROW, M. D.



On PARADISE LOST.

WHEN I beheld THE POET blind, yet bold,
 In slender book His vast design unfold :
 MESSIAH crown'd, GOD's reconcil'd decree,
 Rebelling Angels, the Forbidden Tree,
 Heav'n, Hell, Earth, Chaos, All ! the argument
 Held me a while misdoubting His intent ;
 That He would ruin (for I saw him strong)
 The Sacred Truths to fable, and old song ;
 (So SAMPSON grop'd, the temple's posts in spight)
 The world o'erwhelming to revenge His fight.

Yet as I read, soon growing less severe,
 I lik'd his project, the success did fear ;

Through

Through that wide field how He his way should find,
O'er which lame faith leads understanding blind ;
Left He perplex'd the things He would explain,
And what was easy, He should render vain.

Or, if a work so infinite He span'd
Jealous I was that some less skilful hand
(Such as disquiet always what is well,
And by ill imitating would excell)
Might hence presume, the whole creation's day
To change in scenes, and shew it in a Play.

Pardon me, MIGHTY POET ! nor despise
My causeless, yet not impious, surmise.
But I am now convinc'd, and none will dare
Within thy Labours to pretend a share.
Thou hast not miss'd one thought that could be fit ;
And all that was improper dost omit :
So that no room is here for Writers left,
But to detect their ignorance, or theft.

That majesty which through Thy Work doth reign,
Draws the devout, deterring the profane :
And Things Divine Thou treat'st of in such state,
As them preserves, and Thee inviolate.
At once delight and horror on us seize,
Thou sing'st with so much gravity and ease ;
And above humane flight dost soar aloft,
With plume so strong, so equal, and so soft !
The bird nam'd from that Paradise You sing
So never flags, but always keeps on wing.

Where couldst Thou words of such a compass find ?
Whence furnish such a vast expense of mind ?
Just Heav'n Thee, like TIRESIAS, to requite,
Rewards with prophecy Thy loss of sight.

Well might'st Thou scorn thy readers to allure
With tinkling rhyme, of Thy own sense secure ;

While

While the TOWN-BAYS writes all the while and spells,
And, like a pack-horse, tires without his bells.
Their fancies like our bushy-points appear,
The Poets tag them, we for fashion wear.
I too transported by the mode commend ;
And while I mean to praise Thee, must offend,
Thy verse created like Thy Theme sublime,
In number, weight and measure, needs not rhyme.

ANDREW MARVELL.



The V E R S E.

THE measure is ENGLISH Heroic Verse without Rhyme, as that of HOMER in Greek, and of VIRGIL in Latin ; Rhyme being no necessary adjunct, or true ornament of Poem or good verse ; in longer works especially : but the invention of a barbarous age, to set-off wretched matter and lame metre : grac'd indeed since by the use of some famous modern Poets carried away by Custom ; but much to their own vexation, hindrance, and constraint to express many things otherwise (and for the most part worse) than else they would have express'd them. Not without cause therefore some (both ITALIAN and SPANISH) Poets of prime note have rejected Rhyme, both in longer and shorter works ; as have also long since our best ENGLISH Tragedies ; as a thing of itself, to all judicious ears, trivial and of no true musical delight : which consists only in apt Numbers, fit quantity of syllables, and the sense variously drawn out from one verse into another : not in the jingling sound of like endings ; a fault avoided by the learned Antients both in Poetry and all good Oratory. This neglect then of Rhyme so little is to be taken for a defect ; (though it may seem so perhaps to vulgar readers) that it rather is to be esteem'd an example set (the first in ENGLISH) of antient liberty recover'd to Heroic Poem, from the troublesome and modern bondage of Rhyming.

T H E





THE
FIRST BOOK
OF
PARADISE LOST.
The ARGUMENT.

The first book proposes, first in brief, the whole subject, man's disobedience, and the loss thereupon of Paradise wherein he was plac'd. Then touches the prime cause of his fall, the serpent, or rather Satan in the serpent; who revolting from God, and drawing to his side many legions of Angels, was by the command of God driven out of heaven with all his crew into the great deep. Which action pass'd over, the Poem hastes into the midst of things, presenting Satan with his Angels now fallen into hell, describ'd here, not into the centre (for heav'n and earth may be suppos'd as yet not made, certainly not yet accurs'd) but in a place of utter darkness, fitliest call'd Chaos: Here Satan with his Angels lying on the burning lake, thundersruck and astonish'd, after a certain space recovers, as from confusion, calls up him who next in order and dignity lay by him: they confer of their miserable fall. Satan awakens all his legions, who lay 'till then in the same manner confounded: they rise; their numbers, array of battle, their chief leaders nam'd, according to

C

155

the idols known afterwards in Canaan, and the countries adjoining. To these Satan directs his speech, comforts them with hopes yet of regaining heaven; but tells them lastly of a new world, and a new kind of creature to be created, according to an antient prophesy or report in heaven: for that Angels were long before this visible creation, was the opinion of many antient Fathers. To find out the truth of this prophesy, and what to determine thereon, he refers to a full council. What his associates thence attempt. Pandæmonium, the palace of Satan, rises, suddenly built out of the deep: the infernal Peers there sit in council.



F Man's first disobedience, and the fruit
Of that forbidden tree, whose mortal taste
Brought death into the world and all
our woe,
With loss of EDEN, till one Greater MAN
Restore us, and regain the blissful seat, 5
Sing heav'nly Muse! that on the secret top

Of OREB, or of SINAI, didst inspire
That shepherd, who first taught the chosen seed,
In the beginning how the heav'ns and earth
Rose out of CHAOS. Or if SION hill
Delight thee more, and SILOE's brook that flow'd
Fast by the oracle of God; I thence
Invoke thy aid to my advent'rous song:
That with no middle flight intends to soar
Above th' AONIAN mount, while it pursues
Things unattempted yet in prose or rhyme.

10

15

And chiefly thou, O SPIRIT! that dost prefer
Before all temples th' upright heart and pure,
Instruct me, for thou know'st: thou from the first
Wast present, and with mighty wings out-spread,
Dove-like sat'st brooding on the vast Abyss,
And mad'st it pregnant: what in me is dark
Illumine! what is low, raise and support!
That to the height of this great argument
I may assert eternal Providence,
And justify the ways of God to men.

20

25
Say

Say first, (for heav'n hides nothing from thy view,
Nor the deep tract of hell) say first what cause
Mov'd our grand parents, in that happy state
Favour'd of heav'n so highly, to fall off
From their Creator, and transgress His will
For one restraint, lords of the world besides?
Who first seduc'd them to that foul revolt?
Th' infernal serpent! he it was, whose guile,
Stirr'd up with envy and revenge, deceiv'd
The mother of mankind, what time his pride
Had cast him out from heav'n, with all his host
Of rebel Angels: by whose aid aspiring
To set himself in glory above his Peers,
He trusted to have equall'd the Most High,
If He oppos'd: and with ambitious aim,
Against the throne and monarchy of God,
Rais'd impious war in heav'n, and battle proud,
With vain attempt. Him the Almighty Pow'r
Hurl'd headlong flaming from th' ethereal sky,
With hideous ruin and combustion, down
To bottomless perdition: there to dwell
In adamantinè chains and penal fire,
Who' durst defy th' Omnipotent to arms.
Nine times the space that measures day and night
To mortal men, he with his horrid crew
Lay vanquish'd, rolling in the fiery gulf,
Confounded though immortal! But his doom
Reserv'd him to more wrath: for now the thought
Both of lost happiness, and lasting pain,
Torments him. Round he throws his baleful eyes,
That witness'd huge affliction and dismay,
Mix'd with obdurate pride, and stedfast hate.
At once, as far as angels ken, he views
The dismal situation waste and wild:
A dungeon horrible, on all sides round,
As one great furnace, flam'd: yet from those flames
No light, but rather darkness visible,
Serv'd only to discover sights of woe:
Regions of sorrow! doleful shades! where peace
And rest can never dwell! hope never comes,

That comes to all: but torture without end
 Still urges, and a fiery deluge, fed
 With ever-burning sulphur unconsum'd!
 Such place eternal justice had prepar'd
 For those rebellious; here their prison ordain'd,
 In utter darkness; and their portion set
 As far remov'd from God, and light of heav'n,
 As from the centre thrice to th' utmost Pole.
 O how unlike the place from whence they fell!
 There the companions of his fall, o'erwhelm'd
 With floods and whirlwinds of tempestuous fire,
 He soon discerns: and wett'ring by his side
 One next himself in pow'r, and next in crime,
 Long after known in PALÆSTINE, and nam'd
 BEELZEBUB: To whom th' arch-enemy,
 (And thence in heav'n call'd SATAN) with bold words
 Breaking the horrid silence thus began.

If thou beest He—But O how fall'n! how chang'd
 From him, who in the happy realms of light
 Cloath'd with transcendent brightness, didst outshine
 Myriads tho' bright! If He, whom mutual league,
 United thoughts and counsels, equal hope,
 And hazard in the glorious enterprize,
 Join'd with me once, now misery hath join'd
 In equal ruin! Into what pit thou seest,
 From what height fall'n; so much the stronger prov'd
 He with his thunder! and till then who knew
 The force of those dire arms? Yet not for those,
 Nor what the potent victor in his rage
 Can else inflict, do I repent, or change
 (Though chang'd in outward lustre) that fix'd mind
 And high disdain, from sense of injur'd merit,
 That with the Mightiest rais'd me to contend:
 And to the fierce contention brought along
 Innumerable force of spirits arm'd,
 That durst dislike his reign; and me preferring,
 His utmost pow'r with adverse pow'r oppos'd,
 In dubious battle on the plains of heav'n,
 And shook his throne. What tho' the field be lost?

All

All is not lost ; th' unconquerable will,
 And study of revenge, immortal hate
 And courage never to submit or yield ;
 (And what is else not to be overcome ?)
 That glory never shall His wrath or might
 Extort from me, to bow and sue for grace
 With suppliant knee, and deify his pow'r,
 Who from the terror of this arm so late
 Doubted His empire. That were low indeed !
 That were an ignominy and shame beneath
 This downfal ! since (by fate) the strength of Gods,
 And this empyreal substance cannot fail ;
 Since through experience of this great event,
 (In arms not worse, in foresight much advanc'd)
 We may, with more successful hope, resolve
 To wage by force or guile eternal war,
 Irreconcilable to our grand foe :
 Who now triumphs, and in th' excess of joy
 Sole reigning, holds the tyranny of heav'n.

So spake th' apostate Angel, though in pain ;
 Vaunting aloud, but rack'd with deep despair :
 And him thus answer'd soon his bold compeer.

O Prince ! O chief of many throned Powers,
 That led th' imbattel'd Seraphim to war
 Under thy conduct ! and in dreadful deeds
 Fearless, indanger'd heav'n's perpetual King,
 And put to proof His high supremacy :
 Whether upheld by strength, or chance, or fate,
 Too well I see and rue the dire event,
 That with sad overthrow and foul defeat
 Hath lost us heav'n : and all this mighty host
 In horrible destruction laid thus low,
 As far as Gods, and heav'nly essences,
 Can perish : for the mind and spirit remains
 Invincible, and vigour soon returns,
 Though all our glory extinct, and happy state,
 Here swallow'd up in endless misery !
 But what if He our conqu'ror (whom I now

Of force believe Almighty, since no less
 Than such could have o'erpower'd such force as ours) 144
 Have left us this our spirit and strength entire,
 Strongly to suffer and support our pains ;
 That we may so suffice His vengeful ire,
 Or do Him mightier service, as His thralls
 By right of war, whate'er His business be, 150
 Here in the heart of hell to work in fire,
 Or do his errands in the gloomy Deep ?
 What can it then avail, though yet we feel
 Strength undiminish'd, or eternal Being,
 To undergo eternal punishment ?—— 155
 Whereto with speedy words th' Arch-fiend reply'd.

Fall'n Cherub ! to be weak is miserable,
 Doing or suffering ; but of this be sure,
 To do ought good never will be our task ;
 But ever to do ill our sole delight : 160
 As being the contrary to His high will
 Whom we resist. If then His Providence
 Out of our evil seek to bring forth good,
 Our labour must be to pervert that end,
 And out of good still to find means of evil : 165
 Which oft-times may succeed, so as perhaps
 Shall grieve Him (if I fail not) and disturb
 His inmost counsels from their destin'd aim.
 But see ! the angry victor hath recall'd
 His ministers of vengeance and pursuit, 170
 Back to the gates of heav'n : the sulph'rous hail
 Shot after us in storm, o'er-blown, hath laid
 The fiery surge, that from the precipice
 Of heav'n receiv'd us falling : and the thunder,
 Wing'd with red lightning and impetuous rage, 175
 Perhaps hath spent his shafts, and ceases now
 To bellow through the vast and boundless Deep.
 Let us not slip th' occasion, whether scorn,
 Or satiate fury, yield it from our foe.
 Seest thou yon dreary plain, forlorn and wild, 180
 The seat of desolation, void of light,
 Save what the glimmering of these livid flames

Casts

Cast pale and dreadful? thither let us tend
From off the tossing of these fiery waves;
There rest if any rest can harbour there: 185
And re-assembling our afflicted pow'rs,
Consult how we may henceforth most offend
Our enemy; our own loss how repair;
How overcome this dire calamity;
What reinforcement we may gain from hope; 190
If not, what resolution from despair.

Thus SATAN talking to his nearest mate,
With head up-lift above the wave, and eyes
That sparkling blaz'd; his other parts besides
Prone on the flood, extended long and large, 195
Lay floating many a rood: in bulk as huge
As whom the fables name, of monstrous size,
TITANIAN, or EARTH-born, that warr'd on JOVE,
BRIAREUS, or TYPHON, whom the den
By ancient TARSUS held; or that sea-beast 200
LEVIATHAN, which GOD of all his works
Created hugest that swim th' ocean stream:
(Him, haply slumb'ring on the NORWAY foam,
The pilot of some small night-founder'd skiff,
Deeming some island, oft, as seamen tell, 205
With fixed anchor in his scaly rind,
Moors by his side under the Lee, while night
Invests the sea, and wished morn delays)
So stretch'd out huge in length the Arch-fiend lay,
Chain'd on the burning lake: nor ever thence 210
Had ris'n, or heav'd his head, but that the will
And high permission of all-ruling heaven,
Left him at large to his own dark designs:
That with reiterated crimes he might
Heap on himself damnation, while he sought 215
Evil to others; and enrag'd might see,
How all his malice serv'd but to bring forth
Infinite goodness, grace, and mercy shewn
On man by him seduc'd: but on himself
Treble confusion, wrath, and vengeance pour'd. 220
Forthwith upright he rears from off the pool
His

His mighty stature; on each hand the flames
 Driv'n backward slope their pointing spires, and rowl'd
 In billows, leave i' th' midst a horrid yale.
 Then with expanded wings he steers his flight 225
 Aloft, incumbent on the dusky air,
 That felt unusual weight; till on dry land
 He lights, if it were land that ever burn'd
 With solid, as the lake with liquid fire:
 And such appear'd in hue, as when the force 230
 Of subterranean wind transports a hill
 Torn from PELORUS, or the shatter'd side
 Of thund'ring ÆTNA, whose combustible
 And fuel'd entrails thence conceiving fire,
 Sublim'd with mineral fury, aid the winds, 235
 And leave a singed bottom all involv'd
 With stench and smoke: such resting found the soal
 Of unblest'd feet! Him follow'd his next mate,
 Both glorying to have 'scap'd the STRYGIAN flood,
 As Gods, and by their own recover'd strength; 240
 Not by the suff'rance of supernal pow'r.

Is this the region, this the soil, the clime,
 (Said then the lost Arch-Angel) this the seat,
 That we must change for heav'n? this mournful gloom
 For that cœlestial light? be it so! since He 254
 Who now is Sov'reign can dispose, and bid
 What shall be right: farthest from him is best,
 Whom reason hath equall'd, force hath made supreme
 Above his equals. Farewel happy fields,
 Where joy for ever dwells! hail horrors! hail 250
 Infernal world! and thou profoundest hell
 Receive thy new possessor! One, who brings
 A mind not to be chang'd by place or time,
 The mind is its own place, and in itself
 Can make a heav'n of hell, a hell of heav'n. 255
 What matter where, if I be still the same,
 And what I should be, all but less than He
 Whom thunder hath made greater? Here at least
 We shall be free; th' Almighty hath not built
 Here for His envy; will not drive us hence: 260
 Here

Here we may reign secure ; and in my choice
To reign is worth ambition, tho' in hell :
Better to reign in hell, than serve in heav'n.
But wherefore let we then our faithful friends,
Th' associates and copartners of our loss,
Lie thus astonish'd on th' oblivious pool,
And call them not to share with us their part
In this unhappy mansion : or once more
With rallied arms to try, what may be yet
Regain'd in heav'n, or what more lost in hell ?

265

270

So SATAN spake, and him BEELZEBUB
Thus answer'd : Leader of those Armies bright,
Which but th' Omnipotent none could have foil'd !
If once they hear that voice, their liveliest pledge
Of hope in fears and dangers, heard so oft
In worst extremes, and on the perilous edge
Of battel when it rag'd, in all assaults
Their surest signal, they will soon resume
New courage, and revive, tho' now they lie
Gro'ling and prostrate on yon lake of fire,
(As we erewhile) astounded and amaz'd ;
No wonder, fall'n such a pernicious height !

275

280

He scarce had ceas'd, when the superior fiend
Was moving tow'rd the shoar : his pond'rous shield,
Ethereal temper, massy, large, and round,
Behind him cast ; the broad circumference
Hung on his shoulders like the Moon, whose orb
Thro' optick glass the TUSCAN artist views
At ev'ning, from the top of FESOLE,
Or in VALDARNO, to descry new lands,
Rivers, or Mountains, in her spotty globe.
His spear (to equal with the tallest pine
Hewn on NORWEGIAN hills, to be the mast
Of some great Ammiral, were but a wand)
He walk'd with, to support uneasy steps
Over the burning marle (not like those steps
On heaven's azure !) and the torrid clime
Smote on him fore besides, vaulted with fire.

285

290

295

Nathless

Nathless he so indur'd, 'till on the beach
 Of that inflamed sea he stood, and call'd 300
 His legions, Angel-forms, who lay intrans'd,
 Thick as autumnal leaves that strow the brooks
 In VALLOMBROSA, where th' ETRURIAN shades
 High over-arch'd imbow'r; or scatter'd sedge
 Afloat, when with fierce winds ORION arm'd 305
 Hath vex'd the Red-Sea coast, whose waves o'erthrew
 BUSIRIS and his MEMPHIAN chivalry,
 While with perfidious hatred they pursu'd
 The sojourners of GOSHEN, who beheld
 From the safe shoar their floating carcases, 310
 And broken chariot wheels: so thick bestrown,
 Abject and lost lay these, covering the flood,
 Under amazement of their hideous change.
 He call'd so loud, that all the hollow Deep
 Of hell resounded: Princes, Potentates, 315
 Warriors, the flow'r of heav'n! once yours, now lost,
 If such astonishment as this can seize
 Eternal spirits: Or have ye chos'n this place
 After the toil of battel to repose
 Your wearied virtue, for the ease you find 320
 To slumber here, as in the vales of heav'n?
 Or in this abject posture have ye sworn
 T' adore the conqueror? who now beholds
 Cherub and Seraph rowling in the flood,
 With scatter'd arms and ensigns; 'till anon 325
 His swift pursuers from heav'n-gates discern:
 Th' advantage, and descending tread us down
 Thus drooping: or with linked thunderbolts
 Transfix us to the bottom of this gulph.
 Awake, arise, or be for ever fall'n! 330

They heard, and were abash'd, and up they sprung
 Upon the wing; as when men wont, to watch
 On duty, sleeping found by whom they dread,
 Rouze and bestir themselves ere well awake.
 Nor did they not perceive the evil plight 335
 In which they were, or the fierce pains not feel;
 Yet to their General's voice they soon obey'd,

Innume-

Innumerable! As when the potent Rod
Of AMRAM's son, in ÆGYPT's evil day,
Wav'd round the coast, up call'd a pitchy cloud 340
Of locusts, warping on the eastern wind,
That o'er the realm of impious PHARAOH hung
Like night, and darken'd all the land of NILE:
So numberless were those bad Angels seen,
Hov'ring on wing under the cope of hell, 345
'Twixt upper, nether, and surrounding fires:
'Till, as a signal giv'n, th' up-lifted spear
Of their great Sultan waving to direct
Their course, in even balance down they light
On the firm brimstone, and fill all the plain: 350
A multitude! like which the populous north
Pour'd never from her frozen loins, to pass
RHENE or the DANAW, when her barbarous sons
Came like a deluge on the south, and spread
Beneath GIBRALTER to the LIBYAN sands. 355
Forthwith from ev'ry squadron, and each band,
The Head and Leaders thither haste where stood
Their great Commander; God-like shapes and forms
Excelling human, Princely Dignities,
And Pow'rs! that erst in heaven sat on thrones; 360
Tho' of their names in heav'nly records now
Be no memorial; blotted out and raz'd,
By their rebellion, from the books of life.
Nor had they yet among the sons of EVE 364
Got them new names; till wand'ring o'er the earth,
Thro' God's high sufferance for the tryal of man,
By falsities and lies the greatest part
Of mankind they corrupted, to forsake
God their Creator, and th' invisible
Glory of Him that made them, to transform 370
Oft to the image of a brute, adorn'd
With gay religions full of pomp and gold,
And Devils to adore for Deities:
Then were they known to men by various names,
And various idols thro' the heathen world. 375

Say

Say, Muse, their names then known; who first, who last,
 Rouz'd from the slumber on that fiery couch,
 At their great Emp'ror's call, as next in worth
 Came singly where he stood, on the bare strand,
 While the promiscuous crowd stood yet aloof? 380
 The chief were those who, from the pit of hell
 Roaming to seek their prey on earth, durst fix
 Their seats long after next the seat of God,
 Their altars by His altar, Gods ador'd
 Among the nations round, and durst abide 385
 JEHOVAH thund'ring out of SION, thron'd
 Between the Cherubim; yea, often plac'd
 Within His sanctuary itself their shrines,
 Abominations! and with cursed things
 His holy rites and solemn feasts profan'd, 390
 And with their darkness durst affront his light.
 First MOLOCH, horrid King, besmear'd with blood
 Of human sacrifice, and parents tears;
 Tho', for the noise of drums and timbrels loud,
 Their childrens cries unheard, that past thro' fire 395
 To his grim idol. Him the AMMONITE
 Worship'd in RABBA, and her wat'ry plain,
 In ARGOB, and in BASAN, to the stream
 Of utmost ARNON. Nor content with such
 Audacious neighbourhood, the wisest heart 400
 Of SOLOMON he led by fraud, to build
 His temple right against the temple of God,
 On the opprobrious hill; and made his grove
 The pleasant valley of HINNOM, TOPHET thence
 And black GEHENNA call'd, the type of hell. 405
 Next CHEMOS, th' obscene dread of MOAB's sons,
 From ARGAR to NEBO, and the Wild
 Of southmost ABARIM; in HESEBON
 And HORONAIM, SEON's realm, beyond
 The flow'ry dale of SIBMA, clad with vines; 410
 And ELEALE, to th' ASPHALTICK pool:
 PEOR his other name, when he entic'd
 ISRAEL in SITTIM, on their march from NILE,
 To do him wanton rites, which cost them woe.

Yet

Yet thence his lustful Orgies he inlarg'd
 Even to that hill of scandal, by the grove
 Of MOLOCH homicide; lust hard by hate;
 Till good JOSIAH drove them thence to hell.
 With these came they, who from the bord'ring flood
 Of old EUPHRATES, to the brooks that parts 420
 ÆGYPT from SYRIAN ground, had general names
 Of BAALIM, and ASHTAROTH; those male,
 These feminine: (For spirits when they please
 Can either sex assume, or both; so soft
 And uncompounded is their essence pure; 425
 Not ty'd or manacled with joint or limb,
 Nor founded on the brittle strength of bones,
 Like cumbrous flesh; but in what shape they chuse,
 Dilated or condens'd, bright or obscure,
 Can execute their airy purposes, 430
 And works of love or enmity fulfil.)
 For those the race of ISRAEL oft forsook
 Their living strength, and unfrequented left
 His righteous altar, bowing lowly down
 To bestial Gods; for which their heads as low 435
 Bow'd down in battle, sunk before the spear
 Of despicable Foes. With these in troop
 Came ASTORETH, whom the PHOENICIANS call'd
 ASTARTE, Queen of heaven, with crescent horns:
 To whose bright image nightly by the moon, 440
 SIDONIAN virgins paid their vows and songs;
 In SION also not unsung, where stood
 Her temple on th' offensive mountain, built
 By that uxorious King, whose heart, tho' large,
 Beguil'd by fair idolatresses, fell 445
 To idols foul. THAMMUZ came next behind,
 Whose annual wound in LEBANON allur'd
 The SYRIAN damsels, to lament his fate
 In am'rous ditties all a summer's day;
 While smooth ADONIS from his native rock 450
 Ran purple to the sea, suppos'd with blood
 Of THAMMUZ yearly wounded: the love tale
 Infected SION's daughters with like heat;
 Whose wanton passions in the sacred porch

EZEKIEL saw, when by the vision led, 455
 His eyes survey'd the dark idolatries
 Of alienated JUDAH. Next came one
 Who mourn'd in earnest, when the captive Ark
 Maim'd his brute image, heads and hands lopp'd off
 In his own temple, on the grunsel edge, 460
 Where he fell flat, and sham'd his worshippers,
 DAGON his name; sea-monster! upward man,
 And downward fish; yet had his temple high
 Rear'd in AZOTUS, dreaded through the coast
 Of PALÆSTINE, in GATH, and ASCALON, 465
 And ACCARON, and GAZA's frontier bounds.
 Him follow'd RIMMON, whose delightful seat
 Was fair DAMASCUS, on the fertil banks
 Of ABBANA, and PHARPHAR, lucid streams!
 He also 'gainst the house of GOD was bold: 470
 A leper once he lost, and gain'd a King,
 AHAZ, his sottish conqueror, whom he drew
 GOD's altar to disparage, and displace,
 For one of SYRIAN mode, whereon to burn
 His odious off'rings, and adore the Gods 475
 Whom he had vanquish'd. After these appear'd
 A crew, who under names of old renown,
 OSIRIS, ISIS, ORUS, and their train,
 With monstrous shapes and sorceries abus'd
 Fanatic ÆGYPT, and her priests, to seek 480
 Their wandering Gods disguis'd in brutish forms,
 Rather than human. Nor did ISRAEL 'scape
 Th' infection, when their borrow'd gold compos'd
 The calf in OREB; and the rebel King
 Doubled that sin in BETHEL, and in DAN, 485
 Lik'ning his Maker to the grazing ox,
 JEHOVAH! who in one night, when he pass'd
 From ÆGYPT marching, equal'd with one stroke
 Both her first-born and all her bleating Gods.
 BELIAL came last, than whom a spirit more lewd
 Fell not from heaven, or more grois to love 491
 Vice for it self: to him no temple stood,
 Or altar smok'd; yet who more oft than he
 In temples, and at altars, when the priest

Turns

Turns atheists, as did ELI's sons, who fill'd
 With lust and violence the house of GOD?
 In courts and palaces he also reigns,
 And in luxurious cities, where the noise
 Of riot ascends above their loftiest tow'rs,
 And injury, and outrage: and when night
 Darkens the streets, then wander forth the sons
 Of BELIAL, flown with insolence and wine:
 Witnesses the streets of SODOM, and that night
 In GIBEAH, when the hospitable door
 Expos'd a matron, to avoid worse rape.

495

500

505

These were the prime, in order and in might;
 The rest were long to tell, tho' far renown'd,
 Th' IONIAN Gods, of JAVAN's issue, held
 Gods, yet confess'd later than heav'n and earth,
 Their boasted parents. TITAN, (heav'n's first-born,)
 With his enormous brood, and birthright seiz'd
 By younger SATURN; he from mightier JOVE,
 (His own and RHEA's son,) like measure found;
 So JOVE usurping reign'd: these first in CRETE,
 And IDA known; thence on the snowy top
 Of cold OLYMPUS rul'd the middle air,
 Their highest heav'n; or on the DELPHIAN cliff,
 Or in DODONA, and thro' all the bounds
 Of DORIC land; or who with SATURN old
 Fled over ADRIA to th' HESPERIAN fields,
 And o'er the CELTIC roam'd the utmost isles.

511

515

520

All these and more came flocking, but with looks
 Down-cast and damp; yet such wherein appear'd
 Obscure some glimpse of Joy, to have found their Chief
 Not in despair, to have found themselves not lost
 In loss itself; which on his count'nance cast
 Like doubtful hue; but he his wonted pride
 Soon recollecting, with high words, that bore
 Semblance of worth, not substance, gently rais'd
 Their fainting courage, and dispell'd their fears.
 Then straight commands that at the warlike sound
 Of trumpets loud, and clarions, be uprear'd

525

530

His mighty standard : that proud honour claim'd
AZAZEL as his right, a Cherub tall ;
Who forthwith from the glittering staff unfurl'd 535
Th' imperial ensign ; which, full high advanc'd,
Shone like a meteor streaming to the wind,
With gems and golden lustre rich imblaz'd,
Seraphic arms and trophies ; all the while
Sonorous metal blowing martial sounds : 540
At which the universal host up sent
A shout that tore hell's concave ; and beyond
Frighted the reign of CHAOS and old NIGHT.
All in a moment thro' the gloom were seen
Ten thousand banners rise into the air, 545
With orient colours waving : with them rose
A forest huge of spears ; and thronging helms
Appear'd, and serried shields in thick array,
Of depth immeasurable : anon they move
In perfect Phalanx, to the DORIAN mood 550
Of flutes, and soft recorders ; such as rais'd
To height of noblest temper Heroes old
Arming to battle ; and instead of rage,
Deliberate valour breath'd, firm and unmov'd
With dread of death to flight, or foul retreat 555
Nor wanting pow'r to mitigate and swage,
With solemn touches, troubled thoughts, and chase
Anguish, and doubt, and fear, and sorrow, and pain,
From mortal or immortal minds. Thus they
Breathing united force, with fixed thought 560
Mov'd on in silence to soft pipes, that charm'd
Their painful steps o'er the burnt soil : and now
Advanc'd in view, they stand, a horrid front
Of dreadful length, and dazzling arms, in guise
Of warriors old with order'd spear and shield, 565
Awaiting what command their mighty Chief
Had to impose : he thro' the armed files
Darts his experienc'd eye, and soon traverse
The whole battalion views their order due ;
Their visages and stature as of Gods ; 570
Their number last he sums. And now his heart
Distends with pride, and hard'ning in his strength
Glories :

Glories : for never since created man,
 Met such imbodied force, as nam'd with these
 Could merit more than that small infantry 575
 Warr'd on by cranes ; tho' all the Giant brood
 Of PHLEGRA with th' Heroic race were join'd,
 That fought at THEBES and ILIUM, on each side
 Mix'd with auxiliar Gods : and what resounds
 In fable or romance of U'THER's son, 580
 Begirt with BRITISH and ARMORIC Knights ;
 And all who since, baptiz'd or infidel,
 Jousted in ASPRAMONT, or MONTALBAN,
 DAMASCO, or MOROCCO, or TREBISOND ;
 Or whom BISERTA sent from AFRIC shoar, 585
 When CHARLEMAIN with all his peerage fell
 By FONTARABBIA. Thus far these beyond
 Compare of mortal prowess, yet observ'd
 Their dread Commander : he, above the rest
 In shape and gesture proudly eminent, 590
 Stood like a tow'r : his form had yet not lost
 All her original brightness, nor appear'd
 Less than Arch-Angel ruin'd, and th' excess
 Of glory obscur'd : as when the sun new-ris'n
 Looks thro' the horizontal misty air, 595
 Shorn of his beams ; or from behind the moon,
 In dim eclipse, disastrous twilight sheds
 On half the Nations, and with fear of change
 Perplexes monarchs ; darken'd so, yet shone
 Above them all th' Arch-angel : but his face 600
 Deep scars of thunder had intrench'd, and care
 Sat on his faded cheek, but under brows
 Of dauntless courage, and confid'rate pride
 Waiting revenge : cruel his eye, but cast
 Signs of remorse and passion, to behold 605
 The fellows of his crime, the followers rather,
 (Far other once beheld in blis ! condemn'd
 For ever now to have their lot in pain ;
 Millions of spirits, for his fault amerc'd
 Of heav'n, and from eternal splendors flung 610
 For his revolt ; yet faithful how they stood,
 Their glory wither'd : as when heav'n's fire

Hath scath'd the forest oaks, or mountain pines,
 With singed top, their singled growth, tho' bare,
 Stands on the blasted heath. He now prepar'd 615
 To speak, whereat their doubled ranks they bend
 From wing to wing, and half inclose him round
 With all his Peers: attention held them mute:
 Thrice he assay'd, and thrice in spight of scorn,
 Tears, such as Angels weep, burst forth; at last 620
 Words interwove with sighs found out their way:

O myriads of immortal spirits! O Pow'rs
 Matchless, but with th' Almighty! and that strife
 Was not inglorious, tho' th' event was dire,
 As this place testifies, and this dire change, 625
 Hateful to utter: but what pow'r of mind,
 Foreseeing, or presaging, from the depth,
 Of knowledge past or present, could have fear'd,
 How such united force of Gods, how such
 As stood like these, could ever know repulse? 630
 For who can yet believe, tho' after loss,
 That all these puissant legions, whose exile
 Hath emptied heav'n, shall fail to re-ascend,
 Self-rais'd, and repossess their native seat?
 For me be witness all the host of heav'n, 635
 If counsels different, or danger shun'd
 By me, have lost our hopes: But He who reigns
 Monarch in heav'n, 'till then as one secure
 Sat on His throne, upheld by old repute,
 Consent, or custom, and His regal state 640
 Put forth at full, but still His strength conceal'd,
 Which tempted our attempt, and wrought our fall.
 Henceforth His might we know, and know our own;
 So as not either to provoke, or dread
 New war, provok'd. Our better part remains 645
 To work in close design, by fraud or guile,
 What force effected not: that He no less
 At length from us may find, who overcomes
 By force, hath overcome but half his foe.
 Space may produce new worlds; whereof so rise 650
 There went a fame in heav'n, that He ere-long

Intended to create ; and therein plant
A generation, whom His choice regard
Should favor equal to the sons of heav'n :
Thither, if but to pry, shall be perhaps 655
Our first eruption, thither or elsewhere :
For this infernal pit shall never hold
Cœlestial spirits in bondage, nor th' Abyss
Long under darkness cover.——But these thoughts
Full counsel must mature : peace is despair'd, 660
For who can think submission ? War then, war,
Open or understood, must be resolv'd.

He spake : and to confirm his words out-flew
Millions of flaming swords, drawn from the thighs
Of mighty Cherubim : the sudden blaze 665
Far round illumin'd hell ; highly they rag'd
Against the Highest, and fierce with grasped arms
Clash'd on their sounding shields the din of War,
Hurling defiance towards the vault of heav'n.

There stood a hill not far, whose grisly top 670
Belch'd fire and rowling smoke ; the rest entire,
Shone with a glossy scurf ; (undoubted sign
That in his womb was hid metallick ore,
The work of sulphur) thither wing'd with speed
A numerous brigade hasten'd : as when bands 675
Of pioneers, with spade and pickax arm'd,
Forerun the royal camp, to trench a field,
Or cast a rampart ! MAMMON led them on,
MAMMON, the least erected spirit that fell
From heav'n ; for ev'n in heav'n his looks, and thoughts,
Were always downward bent ; admiring more 681
The riches of heav'n's pavement, troden gold,
Than ought divine or holy else, enjoy'd
In vision beatific : by him first
Men also, and by his suggestion taught, 685
Ransack'd the centre, and with impious hands
Rifled the bowels of their mother earth,
For treasures better hid. Soon had his crew
Open'd into the hill a spacious wound,

And

And digg'd out ribs of gold. (Let none admire
 That riches grow in hell ; that soil may best
 Deserve the precious bane.) And here let those
 Who boast in mortal things, and wond'ring tell
 Of BABEL, and the works of MEMPHIAN Kings,
 Learn how their greatest monuments of fame,
 And strength, and art, are easily out-done
 By spirits reprobate, and in an hour,
 What in an age they with incessant toil,
 And hands innumerable, scarce perform.
 Nigh on the plain in many cells prepar'd,
 That underneath had veins of liquid fire
 Sluc'd from the lake, a second multitude
 With wond'rous art found out the massy ore ;
 Severing each kind, and scumm'd the bullion dross :
 A third as soon had form'd within the ground
 A various mold ; and from the boiling cells
 By strange conveyance fill'd each hollow nook :
 As in an Organ, from one blast of wind,
 To many a row of pipes the sound-board breathes.
 Anon out of the earth a fabric huge
 Rose like an exhalation, with the sound
 Of dulcet symphonies, and voices sweet ;
 Built like a temple, where pilasters round
 Were set, and Doric pillars, overlaid
 With golden architrave : nor did there want
 Cornice, or freeze, with bossy sculptures grav'n ;
 The roof was fretted gold. Not BABYLON,
 Nor great ALCARIO, such magnificence
 Equall'd in all their glories, to inshrine
 BELUS, or SERAPIS, their Gods ; or seat
 Their Kings, when ÆGYPT with ASSYRIA strove
 In wealth and luxury. Th' ascending pile
 Stood fixt her stately height : and straight the doors
 Op'ning their brazen folds, discover wide
 Within, her ample spaces, o'er the smooth
 And level pavement : from the arched roof,
 Pendant by subtle magic, many a row
 Of starry lamps, and blazing cressets, fed
 With Naphtha and Asphaltus, yielded light

As from a sky. The hasty multitude
 730
 Admiring enter'd, and the work some praise,
 And some the architect: his hand was known
 In heav'n by many a towred structure high,
 Where sceptred angels held their residence,
 And sat as Princes; whom the supreme King
 735
 Exalted to such pow'r, and gave to rule,
 Each in his Hierarchy, the Orders bright:
 Nor was his name unheard, or unador'd,
 In ancient GREECE; and in AUSONIAN land
 Men call'd him MULCIBER; and how he fell
 740
 From heav'n they fabled, thrown by angry Jove
 Sheer o'er the crystal battlements; from morn
 To noon he fell, from noon to dewy eve,
 A summer's day; and with the setting sun
 Dropt from the Zenith like a falling star,
 745
 On LEMNOS th'ÆGEAN isle: thus they relate,
 Erring; for he with this rebellious rout
 Fell long before; nor ought avail'd him now
 T' have built in heav'n high tow'rs; nor did he scape
 By all his engins, but was headlong sent
 750
 With his industrious crew to build in hell.

Mean while the winged heralds by command
 Of sov'reign pow'r, with awful ceremony
 And trumpets sound, throughout the host proclaim
 A solemn council forthwith to be held
 755
 At PANDÆMONIUM, the high Capital
 Of SATAN and his Peers: their summons call'd,
 From every band and squared regiment,
 By place or choice the worthiest, they anon
 With hundreds, and with thousands, trooping came
 Attended: all access was throng'd, the gates
 761
 And porches wide, but chief the spacious hall
 (Though like a cover'd field, where champions bold
 Wont ride in arm'd, and at the SOLDAN's Chair
 Desi'd the best of PANIM chivalry
 765
 To mortal combat, or carriere with lance)
 Thick swarm'd, both on the ground, and in the air,
 Brush'd with the hiss of rustling wings. As bees

In spring time, when the sun with TAURUS rides,
 Pour forth their populous youth about the hive 770
 In clusters; they among fresh dews, and flow'rs,
 Fly to and fro, or on the smoothed plank,
 (The suburb of their straw-built citadel,
 New rub'd with baulm, expatiate, and confer
 Their state affairs: so thick the aery crowd 775
 Swarm'd, and were straiten'd, till the signal giv'n:
 Behold a wonder! they but now who seem'd
 In bigness to surpass Earth's Giant sons,
 Now less than smallest dwarfs, in narrow room
 Throng numberless, like that PYGMEAN race 780
 Beyond the INDIAN mount; or Fairy Elves;
 Whose midnight revels, by a forest side,
 Or fountain, some belated peasant sees,
 Or dreams he sees; while over-head the moon
 Sits arbitress, and nearer to the earth 785
 Wheels her pale course; they, on their mirth and dance
 Intent, with jocund music charm his ear:
 At once with joy, and fear, his heart rebounds.
 Thus incorporeal spirits to smallest forms
 Reduc'd their shapes immense; and were at large,
 Though without number still, amidst the hall 791
 Of that infernal court. But far within,
 And in their own dimensions like themselves,
 The great Seraphic Lords, and Cherubim,
 In close recess, and secret Conclave sat;
 A thousand Demi-Gods on golden seats,
 Frequent and full! After short silence then,
 And summons read, the great consult began.

The end of the first Book.





THE
SECOND BOOK
OF
PARADISE LOST.

The ARGUMENT.

The consultation begun, Satan debates whether another battel be to be hazarded for the recovery of heaven: some advise it, others dissuade. A third proposal is prefer'd, mentioned before by Satan, to search the truth of that prophesy or tradition in heaven concerning another world, and another kind of creature, equal, or not much inferior to themselves about this time to be created: their doubt who shall be sent on this difficult search: Saturn their chief undertakes alone the voyage; is honour'd and applauded. The council thus ended, the rest betake them several ways, and to several employments, as their inclinations lead them, to entertain the time 'till Satan return. He passes on his journey to hell gates, finds them shut, and who sat there to guard them, by whom at length they are open'd, and discover to him the great gulf between hell and heaven: with what difficulty he passes through, directed by Chaos, the Power of that place, to the sight of this new world which he sought.

HIGH



IGH on a throne of royal state, which
 far
 Outshone the wealth of ORMUS, and of
 IND;
 Or where the gorgeous east with richest
 hand

Shows on her Kings BARBARIC pearl, and gold,
 SATAN exalted sat, by merit rais'd
 To that bad eminence: and from despair
 Thus high uplifted beyond hope, aspires
 Beyond thus high; insatiate to pursue
 Vain war with heaven; and, by success untaught,
 His proud imaginations thus display'd.

5

10

Pow'rs, and Dominions, Deities of heav'n!
 (For since no Deep within her gulph can hold
 Immortal vigor, though oppress'd and fall'n,
 I give not heav'n for lost: from this descent
 Cœlestial virtues rising, will appear
 More glorious and more dread than from no fall,
 And trust themselves to fear no second fate.)
 Me though just right, and the fix'd laws of heav'n
 Did first create your Leader; next, free choice:
 With what besides, in council or in fight,
 Hath been atchiev'd of merit, yet this loss
 Thus far at least recover'd, hath much more
 Establish'd in a safe unenvied throne,
 Yielded with full consent. The happier state
 In heav'n, which follows dignity, might draw
 Envy from each inferior: but who here
 Will envy whom the highest place exposes
 Foremost to stand against the Thund'rer's aim,
 Your bulwark; and condemns to greatest share
 Of endless pain? Where there is then no good
 For which to strive, no strife can grow up there
 From faction: for none sure will claim in hell
 Precedence; none whose portion is so small
 Of present pain, that with ambitious mind
 Will covet more! With this advantage then

15

20

25

30

35
To

To union, and firm faith, and firm accord,
 More than can be in heav'n, we now return
 To claim our just inheritance of old,
 Surer to prosper than prosperity
 Could have assur'd us: and by what best way,
 Whether of open war, or covert guile,
 We now debate: who can advise, may speak.

He ceas'd; and next him MOLOC, sceptred King,
 Stood up, the strongest and the fiercest spirit
 That fought in heav'n, now fiercer by despair:
 His trust was with th' Eternal to be deem'd
 Equal in strength; and rather than be less,
 Car'd not to be at all; with that care lost
 Went all his fear: of God, or hell, or worse,
 He reck'd not; and these words thereafter spake:

My sentence is for open war: of wiles,
 More inexpert, I boast not: them let those
 Contrive who need; or when they need, not now:
 For while they sit contriving, shall the rest,
 Millions that stand in arms, and longing wait
 The signal to ascend, sit ling'ring here
 Heav'n's fugitives, and for their dwelling-place
 Accept this dark opprobrious den of shame,
 The prison of his tyranny who reigns
 By our delay? No! let us rather chuse,
 Arm'd with hell flames and fury, all at once
 O'er heav'n's high tow'rs to force resistless way,
 Turning our tortures into horrid arms
 Against the torturer: when to meet the noise
 Of His Almighty engin He shall hear
 Infernal thunder; and for lightning, see
 Black fire, and horror, shot with equal rage
 Among His Angels: and His throne itself
 Mix'd with TARTAREAN sulphur, and strange fire,
 His own invented torments.—But perhaps
 The way seems difficult, and steep, to scale
 With upright wing against a higher foe.—
 Let such bethink them, (if the sleepy drench

Of that forgetful lake benumb not still)
 'That in our proper motion we ascend 75
 Up to our native seat: descent and fall
 'To us is adverse. Who but felt of late,
 When the fierce foe hung on our broken Rere
 Insulting, and pursu'd us thro' the Deep,
 With what compulsion, and laborious flight, 80
 We sunk thus low? Th' ascent is easie then;
 'Th' event is fear'd; should we again provoke
 Our stronger, some worse way His wrath may find
 'To our destruction: (if there be in hell
 Fear to be worse destroy'd) What can be worse 85
 'Than to dwell here, driv'n out from blifs, condemn'd
 In this abhorred deep to utter woe!
 Where pain of inextinguishable fire
 Must exercise us, without hope of end,
 'The vassals of His anger, when the scourge 90
 Inexorable, and the torturing hour,
 Calls us to penance? more destroy'd than thus,
 We should be quite abolish'd, and expire.
 What fear we then? what doubt we to incense
 His utmost ire? which to the height enrag'd, 95
 Will either quite consume us, and reduce
 'To nothing this essential; happier far,
 Than miserable to have eternal Being.
 Or if our substance be indeed divine,
 And cannot cease to be, we are at worst 100
 On this side nothing: and by proof we feel
 Our pow'r sufficient to disturb His heav'n,
 And with perpetual inroads to alarm,
 Though inaccessible, His fatal throne:
 Which, if not victory, is yet revenge. 105

He ended frowning, and his look denounc'd
 Desperate revenge, and battel dangerous
 To less than Gods. On th' other side uprose
 BELIAL, in act more graceful and humane;
 A fairer person lost not heav'n; he seem'd 110
 For dignity compos'd, and high exploit:
 But all was false and hollow: though his tongue
 Drop'd

Drop'd Manna, and could make the worse appear
 The better reason, to perplex and dash
 Maturest counsels: for his thoughts were low:
 To vice industrious, but to nobler deeds
 Timorous, and slothful: yet he pleas'd the ear,
 And with persuasive accent thus began.

I should be much for open war, O Peers,
 As not behind in hate, if what was urg'd
 Main reason to persuade immediate war,
 Did not dissuade me most; and seem to cast
 Ominous conjecture on the whole success;
 When he who most excels in fact of arms,
 In what he counsels, and in what excels,
 Mistrustful, grounds his courage on despair,
 And utter dissolution, as the scope
 Of all his aim, after some dire revenge.
 First, what revenge? The tow'rs of heav'n are fill'd
 With armed watch, that render all access
 Impregnable; oft on the bordering Deep
 Encamp their legions; or with obscure wing
 Scout far and wide into the realm of night,
 Scorning surprize. Or could we break our way
 By force, and at our heels all hell should rise
 With blackest insurrection, to confound
 Heav'n's purest light; yet our great enemy,
 All incorruptible, would on His throne
 Sit unpolluted; and th' ethereal mold
 Incapable of stain, would soon expel
 Her mischief, and purge off the baser fire,
 Victorious. Thus repuls'd, our final hope
 Is flat despair; we must exasperate
 Th' Almighty victor to spend all His rage,
 And that must end us; that must be our cure,
 To be no more.—Sad cure! for who would lose,
 Though full of pain, this intellectual Being;
 Those thoughts, that wander through eternity;
 To perish rather, swallow'd up and lost
 In the wide womb of uncreated night,
 Devoid of sense and motion? And who knows,

(Let this be good) whether our angry foe
 Can give it, or will ever: How He can,
 Is doubtful, that He never will, is sure.
 Will He, so wise, let loose at once His ire,
 Belike thro' impotence, or unaware, 155
 To give His enemies their wish, and end
 Them in His anger, whom His anger saves
 To punish endless?—Wherefore cease we then,
 Say they who counsel war; We are decreed, 160
 Reserv'd, and destin'd to eternal woe:
 Whatever doing, what can we suffer more;
 What can we suffer worse?—Is this then worst,
 Thus sitting, thus consulting, thus in arms?
 What! when we fled amain, pursu'd, and struck 165
 With heav'n's afflicting thunder, and besought
 The Deep to shelter us? This hell then seem'd
 A refuge from those wounds. Or, when we lay
 Chain'd on the burning lake? That sure was worse.
 What if the breath that kindled those grim fires, 170
 Awak'd, should blow them into sevenfold rage,
 And plunge us in the flames? Or, from above,
 Should intermitted vengeance arm again
 His red right hand to plague us? What if all
 Her stores were open'd, and this firmament 175
 Of hell should spout her cataracts of fire?
 Impendent horrors! threatening hideous fall
 One day upon our heads: while we perhaps
 Designing or exhorting glorious war,
 Caught in a fiery tempest shall be hurl'd 180
 Each on his rock transfix'd, the sport and prey
 Of racking whirlwinds: or for ever sunk
 Under yon boiling ocean, wrapt in chains:
 There to converse with everlasting groans,
 Unrespited, unpitied, unrepriev'd, 185
 Ages of hopeless end? This would be worse.
 War therefore, open or conceal'd, alike
 My voice dissuades: for what can force or guile
 With Him, or who deceive His mind, whose eye
 Views all things at one view? He from heav'n's height
 All these our motions vain sees, and derides; 191
 Not

Not more almighty to resist our might,
 Than wise to frustrate all our plots and wiles.
 Shall we then live thus vile, the race of heav'n
 Thus trampled, thus expell'd, to suffer here 195
 Chains and these torments? Better these than worse,
 By my advice; since fate inevitable
 Subdues us, and omnipotent decree;
 The victor's will. To suffer, as to do,
 Our strength is equal, nor the law unjust 200
 That so ordains: this was at first resolv'd
 If we were wise, against so great a foe
 Contending, and so doubtful what might fall.
 I laugh, when those who at the spear are bold
 And vent'rous, if that fail them, shrink and fear 205
 What yet they know must follow, to endure
 Exile, or ignominy, or bonds, or pain,
 The sentence of their conqu'ror: This is now
 Our doom! which if we can sustain and bear,
 Our supreme foe, in time, may much remit 210
 His anger: and perhaps thus far remov'd,
 Not mind us not offending, satisfy'd
 With what is punish'd: whence these raging fires
 Will slacken, if his breath stir not their flames.
 Our purer essence then will overcome 215
 Their noxious vapour; or enur'd, not feel;
 Or chang'd at length, and to the place conform'd
 In temper, and in nature, will receive
 Familiar the fierce heat, and void of pain;
 This horror will grow mild, this darkness, light: 220
 Besides what hope the never-ending flight
 Of future days may bring, what chance, what change
 Worth waiting, since our present lot appears
 For happy, though but ill; for ill, not worst;
 If we procure not to our selves more woe. 225

Thus BELIAL with words cloath'd in reason's garb
 Counsel'd ignoble ease, and peaceful sloth,
 Not peace: and after him thus MAMMON spake.

Either to disenthroned the King of heav'n

We war, if war be best, or to regain 230
 Our own right lost: Him to unthrone we then
 May hope, when everlasting Fate shall yield
 To fickle Chance, and CHAOS judge the strife:
 The former vain to hope, argues as vain
 The latter: for what place can be for us 235
 Within heav'n's bound, unless heav'n's Lord supreme
 We over-power? Suppose He should relent
 And publish grace to all, on promise made
 Of new subjection: with what eyes could we
 Stand in His presence humble, and receive 240
 Strict laws impos'd, to celebrate His throne
 With warbled hymns, and to His Godhead sing
 Forc'd Hallelujahs? while He lordly sits
 Our envy'd Sov'reign, and His altar breathes
 Ambrosial odors, and Ambrosial flow'rs, 245
 Our servile offerings! This must be our task
 In heav'n, this our delight; how wearisome
 Eternity so spent, in worship paid
 To whom we hate! Let us not then pursue,
 By force impossible, by leave obtain'd 250
 Unacceptable, though in heav'n, our state
 Of splendid vassalage: but rather seek
 Our own good from ourselves, and from our own
 Live to ourselves; though in this vast recess,
 Free, and to none accountable; preferring 255
 Hard liberty before the easy yoke
 Of servile pomp. Our greatness will appear
 Then most conspicuous, when great things of small,
 Useful of hurtful, prosperous of adverse
 We can create; and in what place foe'er 260
 Thrive under evil, and work ease out of pain,
 Through labour, and endurance. This deep world
 Of darkness do we dread? how oft amidst
 Thick clouds and dark doth heav'n's all-ruling Sire
 Chuse to reside, His glory unobscur'd? 265
 And with the majesty of darkness round
 Covers His throne; from whence deep thunders roar
 Must'ring their rage, and heav'n resembles hell?
 As He our darkness, cannot we His light

Imitate

Book II. PARADISE LOST.

55
270

Imitate when we please ? This desert soil
Wants not her hidden lustre, gems, and gold :
Nor want we skill or art, from whence to raise
Magnificence ; and what can heav'n shew more ?
Our torments also may in length of time
Become our elements ; these piercing fires
As soft as now severe, our temper chang'd
Into their temper ; which must needs remove
The sensible of pain. All things invite
To peaceful counsels, and the settled state
Of order, how in safety best we may
Compose our present evils, with regard
Of what we are, and where ; dismissing quite
All thoughts of war.—Ye have what I advise ;

275

280

285

290

295

300

305

He scarce had finish'd, when such murmur fill'd
Th' assembly, as when hollow rocks retain
The sound of blust'ring winds, which all night long
Had rous'd the sea, now with hoarse cadence lull
Sea-faring men o'erwatch'd, whose bark by chance,
Or pinnace, anchors in a craggy bay
After the tempest : such applause was heard
As MAMMON ended, and his sentence pleas'd,
Advising peace. For, such another field
They dreaded worse than hell ; so much the fear
Of thunder, and the sword of MICHAEL,
Wrought still within them ; and no less desire
To found this nether empire, which might rise,
By policy, and long process of time,
In emulation opposite to heav'n.
Which when BEELZEBUB perceiv'd (than whom,
SATAN except, none higher sat) with grave
Aspect he rose, and in his rising seem'd
A pillar of state : deep on his front engraven
Deliberation sat, and publick care ;
And princely counsel in his face yet shone,
Majestic though in ruin ! sage he stood,
With ATLANTEAN shoulders fit to bear
The weight of mightiest monarchies ; his look
Drew audience, and attention still as night,
Or summer's noon-tide air ; while thus he spake.

Thrones,

Thrones, and Imperial Pow'rs, offspring of heav'n,
 Ethereal Virtues ! or these titles now 311
 Must we renounce, and changing style be call'd
 Princes of Hell ? For so the popular vote
 Inclines, here to continue, and build up here
 A growing empire : doubtless ! while we dream, 315
 And know not that the King of heav'n hath doom'd
 This place our dungeon ; not our safe retreat
 Beyond His potent arm, to live exempt
 From heav'n's high jurisdiction, in new league
 Banded against His throne : but to remain 320
 In strictest bondage, though thus far remov'd,
 Under th' inevitable curb, reserv'd
 His captive multitude : for He, be sure,
 In heighth or depth, still first and last will reign
 Sole King, and of His Kingdom lose no part 325
 By our revolt ; but over hell extend
 His empire, and with iron sceptre rule
 Us here, as with His golden those in heav'n.
 What fit we then projecting peace and war ?
 War hath determin'd us, and foil'd with loss 330
 Irreparable, terms of peace yet none
 Vouchsaf'd or sought : for what peace will be giv'n
 To us enslav'd, but custody severe,
 And stripes, and arbitrary punishment
 Inflicted ? and what peace can we return ? 335
 But, to our pow'r, hostility, and hate,
 Untam'd reluctance, and revenge ; though slow,
 Yet ever plotting how the conqueror least
 May reap His conquest ; and may least rejoice
 In doing what we most in suffering feel ; 340
 Nor will occasion want, nor shall we need
 With dangerous Expedition, to invade
 Heav'n, whose high walls fear no assault or siege,
 Or ambush from the Deep : what if we find
 Some easier enterprize ? There is a place, 345
 (If antient and prophetic fame in heav'n
 Err not) another world, the happy seat
 Of some new race call'd MAN : about this time

To be created like to us, though less
In pow'r and excellence, but favour'd more 350
Of Him who rules above: so was his will
Pronounc'd among the Gods, and by an oath,
That shook heav'n's whole circumference, confirm'd.
Thither let us bend all our thoughts, to learn
What creatures there inhabit, of what mold, 355
Or substance, how endu'd, and what their pow'r,
And where their weakness, how attempted best,
By force, or subtilty. Though heav'n be shut,
And heav'n's high arbitrator sit secure
In His own strength, this place may lie expos'd,
The utmost border of His Kingdom, left 360
To their defence who hold it: here perhaps
Some advantagious act may be atchiev'd
By sudden onset, either with hell fire
To waste His whole creation; or possess 365
All as our own, and drive (as we are driv'n)
The puny habitants; or if not drive,
Seduce them to our party, that their God
May prove their foe, and with repenting hand
Abolish His own works. This would surpass 370
Common revenge, and interrupt His joy
In our confusion, and our joy upraise
In His disturbance; when His darling Sons,
Hurl'd headlong to partake with us, shall curse
Their frail original, and faded bliss: 375
Faded so soon! Advise if this be worth
Attempting, or to sit in darkness here
Hatching vain empires——Thus BEEELZEBUB
Pleaded his devilish counsel, first devis'd
By SATAN, and in part propos'd: from whence, 380
But from the author of all ill, could spring
So deep a malice, to confound the race
Of mankind in one root, and earth with hell
To mingle and involve, done all to spite
The great Creator? But their spite still serves 385
His glory to augment. The bold design
Pleas'd highly those infernal States, and joy
Sparkled in all their eyes; with full assent

They

They vote: whereat his speech he thus renews.

Well have ye judg'd, well ended long debate, 390
 Synod of Gods! and, like to what ye are,
 Great things resolv'd: which from the lowest deep
 Will once more lift us up, in spite of Fate,
 Nearer our antient seat; perhaps in view 394
 Of those bright confines, whence with neighbouring arms,
 And opportune excursion, we may chance
 Re-enter heav'n: or else, in some mild Zone
 Dwell not unvisited of heav'n's fair light,
 Secure, and at the bright'ning orient beam
 Purge off this gloom: the soft delicious air, 400
 To heal the scar of these corrosive fires,
 Shall breathe her balm.—But first whom shall we send
 In search of this new world; whom shall we find
 Sufficient? Who shall tempt with wand'ring feet
 The dark, unbottom'd, infinite Abyss, 405
 And through the palpable obscure find out
 His uncouth way, or spread his aery flight,
 Up-born with indefatigable Wings
 Over the vast abrupt, ere he arrive
 The happy isle? What strength, what art can then
 Suffice, or what evasion bear him safe 411
 Through the strict senteries, and stations thick
 Of angels watching round? Here he had need
 All circumspection; and we now no less
 Choice in our suffrage: for, on whom we send, 415
 The weight of all, and our last hope, relies.

This said, he sat; and expectation held
 His look suspense, awaiting who appear'd
 To second or oppose, or undertake
 The perilous attempt: but all sat mute, 420
 Pondering the danger with deep thoughts; and each
 In others count'nance read his own dismay,
 Astonish'd: None, among the choice and prime
 Of those heav'n-warring champions, could be found
 So hardy, as to proffer, or accept 425
 Alone, the dreadful voyage: till at last

SATAN,

SATAN, whom now transcendent glory rais'd
Above his fellows, with monarchal pride
(Conscious of highest worth) unmov'd thus spake.

O Progeny of heav'n, empyreal Thrones! 430
With reason hath deep silence and demur
Seiz'd us, tho' undismay'd : long is the way
And hard, that out of Hell leads up to light.
Our prison strong ; this huge convex of fire,
Outragious to devour, immures us round 435
Ninefold : and gates of burning adamant
Barr'd over us, prohibit all egress.
These pass'd (if any pass) the void profound
Of unessential night receives him next
Wide gaping! and with utter loss of Being 440
Threatens him, plung'd in that abortive gulf.
If thence he scape into whatever world,
Or unknown region, what remains him less
Than unknown dangers, and as hard escape?
But I should ill become this throne, O Peers! 445
And this imperial sov'reignty, adorn'd
With splendor, arm'd with pow'r, if ought propos'd
And judg'd of public moment, in the shape
Of difficulty, or danger, could deter
Me from attempting. Wherefore do I assume 450
These Royalties, and not refuse to reign,
Refusing to accept as great a share
Of hazard as of honour, due alike
To him who reigns, and so much to him due
Of hazard, more, as he above the rest 455
High-honour'd fits? Go therefore, mighty Pow'rs!
Terror of heav'n, though fall'n! intend at home,
(While here shall be our home) what best may ease
The present misery, and render hell
More tolerable ; if there be cure, or charm, 460
To respite, or deceive, or slack the pain
Of this ill mansion. Intermit no watch
Against a wakeful foe, while I abroad,
Through all the coasts of dark destruction, seek
Deliverance for us all : this enterprize 465

None

None shall partake with me.—Thus saying rose
 The Monarch, and prevented all reply :
 Prudent, lest, from his resolution rais'd,
 Others among the chief might offer now
 (Certain to be refus'd) what erst they fear'd ; 470
 And so refus'd might in opinion stand
 His rivals ; winning cheap the high repute,
 Which he through hazard huge must earn. But they
 Dreaded not more th' adventure, than his voice
 Forbidding ; and at once with him they rose : 475
 Their rising all at once was as the sound
 Of thunder heard remote. Tow'rds him they bend
 With awful reverence prone ; and as a God
 Extol him equal to the highest in heav'n :
 Nor fail'd they to express how much they prais'd,
 That for the general safety he despis'd 481
 His own : (for neither do the spirits damn'd
 Lose all their virtue ; lest bad men should boast
 Their specious deeds on earth, which glory excites ;
 Or close ambition varnish'd o'er with zeal.) 485
 Thus they their doubtful consultations dark
 Ended, rejoicing in their matchless Chief :
 As when from mountain-tops the dusky clouds
 Ascending, while the north-wind sleeps, o'erspread
 Heav'n's chearful face, the low'ring element, 490
 Scowls o'er the darken'd landschape snow, or show'r :
 If chance the radiant sun with farewell sweet
 Extend his ev'ning beam, the fields revive,
 The birds their notes renew, and bleating herds
 Attest their joy, that hill and valley rings. 495
 O shame to men ! Devil with Devil damn'd
 Firm concord holds, men only disagree
 Of creatures rational, though under hope
 Of heav'nly grace : and, God proclaiming peace,
 Yet live in hatred, enmity and strife 500
 Among themselves, and levy cruel wars,
 Wasting the earth, each other to destroy :
 As if (which might induce us to accord)
 Men had not hellish foes enow besides,
 That, day and night, for his destruction wait. 505
 The

The STYGIAN council thus dissolv'd ; and forth
 In order came the grand infernal Peers:
 'Midst came their mighty Paramount, and seem'd
 Alone th' antagonist of heav'n, nor less
 Than hell's dread Emperor, with pomp supreme,
 And God-like imitated state. Him round 511
 A globe of fiery Seraphim inclos'd,
 With bright imblazonry, and horrent arms.
 Then, of their session ended they bid cry
 With trumpets regal found the great result: 515
 Tow'rd the four winds four speedy Cherubim
 Put to their mouths the sounding alchymy,
 By herald's voice explain'd : the hollow Abyss
 Heard far and wide, and all the host of hell
 With deaf'ning shout return'd them loud acclaim. 520

Thence more at ease their minds, and somewhat rais'd
 By false presumptuous hope, the ranged Pow'rs
 Disband, and wand'ring, each his several way
 Pursues, as inclination or sad choice
 Leads him perplex'd, where he may likeliest find 525
 Truce to his restless thoughts, and entertain
 The irksom hours, till his great Chief return.
 Part on the plain, or in the air sublime
 Upon the wing, or in swift race contend,
 As at th' OLYMPIAN games, or PYTHIAN fields:
 Part curb their fiery steeds, or shun the goal 531
 With rapid wheels, or fronted brigades form.
 As when, to warn proud cities, war appears
 Wag'd in the troubled sky, and armies rush
 To battel in the clouds ; before each van 535
 Prick forth the aery Knights, and couch their spears
 Till thickest legions close ; with feats of arms
 From either end of heav'n the welkin burns.
 Others, with vast TYPHOEAN rage, more fell!
 Rend up both rocks and hills, and ride the air 540
 In whirlwind: hell scarce holds the wild uproar.
 As when ALCIDES from CECALIA crown'd
 With conquest, felt th' invenom'd robe, and tore

Through pain up by the roots THESSALIAN pines ;
 And LICHAS from the top of CÆTA threw 545
 Into th' EUBOIC Sea. Others more mild,
 Retreated in a silent valley, sing
 With notes Angelical to many a harp
 Their own heroic deeds and hapless fall
 By doom of battel : and complain that fate 550
 Free virtue should inthral to force or chance.
 Their song was partial ; but the harmony
 (What could it less, when spirits immortal sing ?)
 Suspended hell, and took with ravishment
 The thronging audience. In discourse more sweet,
 (For eloquence the soul, song charms the sense) 556
 Others apart sat on a hill retir'd,
 In thoughts more elevâte, and reason'd high,
 Of providence, foreknowledge, will, and fate ;
 Fix'd fate, free will, foreknowledge absolute ; 560
 And found no end, in wand'ring mazes lost.
 Of good and evil much they argu'd then,
 Of happiness, and final misery,
 Passion and apathy, and glory and shame :
 Vain wisdom all, and false philosophy ! 565
 Yet, with a pleasing forcery, could charm
 Pain for a while, or anguish ; and excite
 Fallacious hope, or arm th' obdurate breast
 With stubborn patience, as with triple steel.
 Another part, in squadrons and gross bands, 570
 On bold adventure to discover wide
 That dismal world (if any clime perhaps
 Might yield them easier habitation) bend
 Four ways their flying march, along the banks
 Of four infernal rivers, that disgorge 575
 Into the burning lake their baleful streams :
 Abhorred STYX, the flood of deadly hate :
 Sad ACHERON, of sorrow ; black and deep !
 Cocyrus, nam'd of lamentation loud 579
 Heard on the rueful stream : fierce PHLEGETON,
 Whose waves of torrent fire inflame with rage.
 Far off from these, a slow and silent stream,
 LETHE, the river of oblivion rolls
 Her

Her wat'ry labyrinth ; whereof who drinks,
 Forthwith his former state and being forgets, 585
 Forgets both joy and grief, pleasure and pain.
 Beyond this flood a frozen continent
 Lies dark and wild ; beat with perpetual storms
 Of whirlwind and dire hail ; which on firm land
 Thaws not, but gathers heap, and ruin seems 590
 Of ancient pile ; all else, deep snow and ice :
 A gulf profound ! as that SERBONIAN bog
 'Twixt DAMIATA, and mount CASIUS old,
 Where armies whole have sunk : the parching air
 Burns frore, and cold performs th' effect of fire. 595
 Thither by harpy-footed Furies hal'd,
 At certain revolutions, all the damn'd
 Are brought ; and feel by turns the bitter change
 Of fierce extremes, extremes by change more fierce !
 From beds of raging fire to starve in ice 600
 Their soft ethereal warmth, and there to pine
 Immoveable, infix'd, and frozen round,
 Periods of time ; thence hurried back to fire.
 They ferry over this LETHEAN Sound
 Both to and fro, their sorrow to augment, 605
 And wish, and struggle as they pass, to reach
 The tempting stream, with one small drop to lose
 In sweet forgetfulness all pain and woe,
 All in one moment, and so near the brink :
 But Fate withstands, and to oppose th' attempt 610
 MEDUSA with GORGONIAN terror guards
 The ford, and of itself the water flies
 All taste of living wight ; as once it fled
 The lip of TANTALUS. Thus roving on,
 In confus'd march forlorn th' advent'rous bands, 615
 With shudd'ring horror pale, and eyes agast,
 View'd first their lamentable lot, and found
 No rest : through many a dark and dreary vale
 They pass'd, and many a region dolorous,
 O'er many a frozen, many a fiery Alp, 620
 Rocks, caves, lakes, fens, bogs, dens, and shades of death ;
 A universe of death ! which God by curse
 Created evil ; for evil only good,

Where all life dies, death lives, and nature breeds
 Perverse, all monstrous, all prodigious things, 625
 Abominable, inutterable ; and worse
 Than Fables yet have feign'd, or fear conceiv'd,
 GORGONS, and HYDRAS, and CHIMÆRAS dire.

Mean while the adversary of God and man, 629
 SATAN, with thoughts inflam'd of highest design,
 Puts on swift wings, and tow'rd the gates of hell
 Explores his solitary flight : sometimes
 He scours the right-hand coast, sometimes the left :
 Now shaves with level wing the Deep ; then soars
 Up to the fiery concave tow'ring high. 635
 As when far off at sea a fleet descry'd,
 Hangs in the clouds, by Æquinoctial winds
 Close sailing from BENGALA, or the isles
 Of TERNATE, and TIDORE, whence merchants bring
 Their spicy drugs : they on the trading flood 640
 Through the wide ÆTHIOPIAN, to the Cape
 Ply, stemming nightly tow'rd the Pole : so seem'd
 Far off the flying Fiend. At last appear
 Hell bounds, high reaching to the horrid roof ; 644
 And thrice threefold the gates, three folds were brass,
 Three iron, three of adamantine rock ;
 Impenetrable, impal'd with circling fire,
 Yet unconsum'd. Before the gates there sat
 On either side a formidable shape ;
 The one seem'd woman to the waist, and fair ; 650
 But ended foul in many a scaly fold,
 Voluminous and vast ! a serpent arm'd
 With mortal sting : about her middle round
 A cry of hell-hounds never ceasing bark'd 654
 With wide CERBERIAN mouths full loud, and rung
 A hideous peal : yet, when they list, would creep,
 If ought disturb'd their noise, into her womb,
 And kennel there ; yet there still bark'd and howl'd
 Within, unseen. Far less abhor'd than these
 Vex'd SCYLLA, bathing in the sea that parts 660
 CALABRIA from the hoarse TRINACRIAN shore ;
 Nor uglier follow the Night-hag, when call'd

In

In secret, riding through the air she comes
 Lur'd with the smell of infant-blood, to dance
 With LAPLAND witches, while the lab'ring Moon
 Eclipses at their charms.—The other shape 666
 (If shape it might be call'd, that shape had none
 Distinguishable in member, joint or limb ;
 Or substance might be call'd that shadow seem'd,
 For each seem'd either : black it flood as night, 670
 Fierce as ten Furies, terrible as hell,
 And shook a dreadful dart : what seem'd his head,
 The likeness of a Kingly crown had on.
 SATAN was now at hand, and from his seat
 The monster moving, onward came as fast 675
 With horrid strides : hell trembled as he strode.
 Th'undaunted fiend what this might be admir'd ;
 Admir'd, not fear'd ; GOD and his SON except,
 Created thing not valu'd be, nor shun'd ;
 And with disdainful look thus first began. 680

Whence and what art thou ! execrable shape !
 That dar'st, though grim and terrible, advance
 Thy mis-created front athwart my way
 To yonder gates ? through them I mean to pass,
 That be assur'd, without leave ask'd of thee. 685
 Retire, or taste thy folly, and learn by proof,
 Hell-born ! not to contend with spirits of heav'n.

To whom the Goblin full of wrath reply'd ;
 Art thou that Traitor-Angel, art thou He,
 Who first broke peace in heav'n, and faith, till then
 Unbroken ; and in proud rebellious arms 690
 Drew after him the third part of heav'n's sons,
 Conjur'd against the Highest ; for which both thou
 And they, out-cast from GOD, are here condemn'd
 To waste eternal days in woe and pain ? 695
 And reckon'st thou thy self with spirits of heav'n,
 Hell-doom'd ! and breath'st defiance here and scorn,
 Where I reign King, and to enrage thee more,
 Thy King and Lord ? Back to thy punishment,
 False Fugitive ! and to thy speed add wings ; 700

Lest with a whip of scorpions I pursue
Thy lingring; or with one stroke of this dart
Strange horror seize thee, and pangs unfelt before.

So spake the grievly Terror, and in shape,
(So speaking, and so threatning) grew tenfold 705
More dreadful and deform. On th' other side
Incens'd with indignation SATAN stood
Unterrify'd; and like a Comet burn'd,
That fires the length of OPHIUCHUS huge
In th' artic sky, and from his horrid hair 710
Shakes pestilence and war. Each at the head
Level'd his deadly aim; their fatal hands
No second stroke intend: and such a frown
Each cast at th' other, as when two black clouds
With heav'ns artillery fraught, come rattling on 715
Over the CASPIAN; then stand front to front,
Hov'ring a space, till winds the signal blow
To join their dark encounter in mid air:
So frown'd the mighty combatants, that hell
Grew darker at their frown; so match'd they stood:
For never but once more was either like 721
To meet so great a foe. And now great deeds
Had been atchiev'd, whereof all hell had rung,
Had not the snaky forcerefs that sat
Fast by hell-gate, and kept the fatal key, 725
Ris'n, and with hideous outcry rush'd between.

O father! what intends thy hand, she cry'd,
Against thy only son? What fury, O son,
Possesses thee, to bend that mortal dart
Against thy father's head? and know'st for whom?
For him who sits above, and laughs the while 731
At thee, ordain'd his drudge, to execute
Whate'er his wrath, which He calls justice, bids;
His wrath, which one day will destroy ye both!

She spake, and at her words the hellish pest 735
Forbore; then these to her SATAN return'd.

So strange thy outcry, and thy words so strange
Thou

Thou interposest, that my sudden hand
Prevented, spares to tell thee yet by deeds
What it intends; till first I know of thee, 740
What thing thou art, thus double-form'd; and why,
In this infernal vale first met, thou call'st
Me father, and that phantom call'st my son:
I know thee not, nor ever saw till now
Sight more detestable than him, and thee. 745

T' whom thus the portress of hell-gate reply'd;
Hast thou forgot me then, and do I seem
Now in thine eye so foul? once deem'd so fair
In heav'n! when at th' assembly, and in sight
Of all the Seraphim, with thee combin'd 750
In bold conspiracy against heav'n's King,
All on a sudden miserable pain
Surpriz'd thee, dim thine eyes, and dizzy swum
In darkness; while thy head flames thick and fast
Threw forth; till on the left side op'ning wide 755
Likest to thee in shape, and count'nance bright,
Then shining heav'nly fair, a Goddess arm'd,
Out of thy head I sprung: amazement seiz'd
All th' host of heav'n; back they recoil'd, afraid
At first, and call'd me SIN; and for a sign 760
Portentous held me: but familiar grown,
I pleas'd, and with attractive graces won
The most averse, thee chiefly, who full oft
(Thy self in me thy perfect image viewing)
Becam'st inamor'd, and such joy thou took'st 765
With me in secret, that my womb conceiv'd
A growing burthen. Mean while war arose,
And fields were fought in heav'n; wherein remain'd
(For what could else?) to our Almighty foe
Clear victory; to our part loss and rout, 770
Through all the empyrean: down they fell
Driv'n headlong from the pitch of heaven, down
Into this Deep; and in the gen'ral fall
I also: at which time this pow'rful key
Into my hand was giv'n, with charge to keep 775
These gates for ever shut, which none can pass

With-

Without my op'ning. Pensive here I sat
 Alone, but long I sat not, till my womb
 Pregnant by thee, and now excessive grown,
 Prodigious motion felt, and rueful throes ! 780
 At last this odious offspring whom thou seest,
 Thine own begotten, breaking violent way
 Tore through my intrails ; that with fear and pain
 Distorted, all my nether shape thus grew
 Transform'd. But he my inbred enemy 781
 Forth-issu'd, brandishing his fatal dart,
 Made to destroy : I fled, and cry'd out DEATH !
 Hell trembled at the hideous name, and sigh'd
 From all her caves, and back resounded, DEATH !
 I fled, but he pursu'd (though more, it seems, 790
 Inflam'd with lust than rage) and, swifter far!
 Me overtook his mother, all dismay'd :
 And in embraces forcible and foul,
 Ingendring with me, of that rape begot
 These yelling monsters ; that with ceaseless cry 795
 Surround me, as thou saw'st ; hourly conceiv'd,
 And hourly born, with sorrow infinite
 To me ! For, when they list, into the womb
 That bred them they return, and howl and gnaw
 My bowels, their repast : then bursting forth, 800
 Afresh with conscious terrors vex me round,
 That rest or intermission none I find.
 Before mine eyes in opposition sits
 Grim DEATH my son and foe ; who sets them on,
 And me his parent would full soon devour 805
 For want of other prey, but that he knows
 His end with mine involv'd : and knows that I
 Should prove a bitter morsel, and his bane,
 Whenever that shall be ; so Fate pronounc'd.
 But thou O father ! I forewarn thee, shun 810
 His deadly arrow ; neither vainly hope
 To be invulnerable in those bright arms,
 Though temper'd heav'nly ; for that mortal dint,
 Save He who reigns above, none can resist !

She finish'd, and the subtle fiend his lore

815
Soon

Soon learn'd, now milder, and thus answer'd smooth.

Dear daughter! since thou claim'st me for thy fire,
 And my fair son here show'st me (the dear pledge
 Of dalliance had with thee in heav'n, and joys
 Then sweet, now sad to mention, thro' dire change
 Befall'n us, unforeseen, unthought of!) know 821
 I come no enemy, but to set free
 From out this dark and dismal house of pain,
 Both him and thee, and all the heav'nly host
 Of spirits that (in our just pretences arm'd,) 825
 Fell with us from on high: from them I go
 This uncouth errand sole; and one for all
 My self expose, with lonely steps to tread
 Th' unfounded Deep, and through the void immense
 To search with wandring quest a place foretold 830
 Should be, and, by concurring signs, ere-now
 Created, vast and round; a place of bliss
 In the pourlieus of heav'n, and therein plac'd
 A race of upstart creatures, to supply
 Perhaps our vacant room; though more remov'd,
 Lest heav'n surcharg'd with potent multitude 836
 Might hap to move new broils. Be this, or ought
 Than this more secret, now design'd, I haste
 To know: and this once known, shall soon return,
 And bring ye to the place where Thou and DEATH
 Shalt dwell at ease, and up and down unseen 841
 Wing silently the buxom air, imbalm'd
 With odors: there ye shall be fed, and fill'd
 Immeasurable, all things shall be your prey.

He ceas'd, for both seem'd highly pleas'd, and DEATH
 Grinn'd horrible a ghastly smile, to hear 846
 His famine should be fill'd; and blest his maw
 Destin'd to that good hour: no less rejoic'd
 His mother bad, and thus bespake her fire:

The key of this infernal pit by due, 850
 And by command of heav'n's all pow'rful King,
 I keep; by Him forbidden to unlock

These

These admantine gates ; against all force
 DEATH ready stands to interpose his dart,
 Fearless to be o'ermatch'd by living wight. 855
 But what owe I to His commands above
 Who hates me, and hath hither thrust me down
 Into this gloom of TARTARUS profound,
 To sit in hateful office here confin'd,
 Inhabitant of heav'n, and heav'nly-born, 860
 Here in perpetual agony, and pain,
 With terrors and with clamors compass'd round,
 Of mine own brood, that on my bowels feed ?
 Thou art my father, thou my author, thou
 My Being gav'st me ; whom should I obey 865
 But thee ? whom follow ? thou wilt bring me soon
 To that new world of light and blifs, among
 The Gods who live at ease, where I shall reign
 At thy right hand voluptuous, as befits
 Thy daughter, and thy darling, without end. 870

Thus saying, from her side the fatal key,
 Sad instrument of all our woe ! she took ;
 And tow'rs the gate rolling her bestial train,
 Forthwith the huge portcullis high up-drew ;
 Which but herself, not all the STYGIAN Pow'rs 875
 Could once have mov'd ; then in the key-hole turns
 Th' intricate wards, and every bolt and bar
 Of massy iron, or solid rock, with ease
 Unfastens : on a sudden open fly,
 With impetuous recoil and jarring sound, 880
 Th' infernal doors, and on their hinges grate
 Harsh thunder, that the lowest bottom shook
 Of EREBUS. She open'd, but to shut
 Excell'd her pow'r ; the gates wide open stood,
 That with extended winds a banner'd host, 885
 Under spread ensigns marching, might pass through
 With horse and chariots rank'd in loose array,
 So wide they stood ! and, like a furnace mouth,
 Cast forth redounding smoke and ruddy flame.
 Before their eyes in sudden view appear 890
 The secrets of the hoary Deep ; a dark

Illimitable ocean! without bound,
Without dimension; where length, breadth, and height,
And time and place are lost; where eldest NIGHT
And CHAOS, ancestors of Nature, hold 895
Eternal anarchy amidst the noise
Of endless wars, and by confusion stand:
For, hot, cold, moist, and dry, four champions fierce,
Strive here for mast'ry, and to battel bring
Their embryon atoms; they around the flag 900
Of each his faction, in their sev'ral clans,
Light-arm'd or heavy, sharp, smooth, swift or slow,
Swarm populous, unnumbered as the sands
Of BARCA, or CYRENE's torrid soil,
Levy'd to side with warring winds, and poise 905
Their lighter wings. To whom these most adhere,
He rules a moment: CHAOS umpire sits,
And by decision more embroils the fray,
By which he reigns; next him high arbiter
CHANCE governs all. Into this wild abyss, 910
(The womb of nature, and perhaps her grave)
Of neither sea, nor shore, nor air, nor fire,
But all these in their pregnant causes mix'd
Confus'dly, and which thus must ever fight,
(Unless th' Almighty Maker them ordain 915
His dark materials to create more worlds)
Into this wild abyss this wary fiend
Stood on the brink of hell, and look'd a while,
Pond'ring his voyage; (for no narrow frith
He had to cross:) nor was his ear less peal'd 920
With noises loud, and ruinous, (to compare
Great things with small) than when BELLONA storms,
With all her batt'ring engines bent to raze
Some capital city; or less than if this frame
Of heav'n were falling, and these elements 925
In mutiny had from her axle torn
The stedfast earth. At last his sail-broad vans
He spreads for flight, and in the surging smoke
Up-lifted spurns the ground: thence many a league,
As in a cloudy chair, ascending rides 930
Audacious; but that seat soon failing, meets

A vast vacuity: all unawares
 Flutt'ring his pennons vain, plumb down he drops
 Ten thousand fathom deep: and to this hour
 Down had been falling, had not by ill chance 935
 The strong rebuff of some tumultuous cloud,
 Instinct with fire and nitre, hurried him
 As many miles aloft: that fury stay'd,
 Quench'd in a boggy Syrtis, neither sea,
 Nor good dry land, nigh founde'd on he fares, 940
 Treading the crude consistence, half on foot,
 Half flying; behooves him now both oar and sail.
 As when a gryson, through the wilderness
 With winged course o'er hill or moory dale,
 Pursues the ARIMASPIAN, who by stealth 945
 Had from his wakeful custody purloin'd
 The guarded gold: so eagerly the fiend
 O'er bog or steep, through strait, rough, dense, or rare,
 With head, hands, wings, or feet, pursues his way;
 And swims, or sinks, or wades, or creeps, or flies.
 At length a universal hubbub wild 951
 Of stunning sounds, and voices all confus'd,
 Born through the hollow dark assaults his ear
 With loudest vehemence: thither he plies,
 Undaunted to meet there whatever Pow'r, 955
 Or spirit, of the nethermost abyfs,
 Might in that noise reside, of whom to ask
 Which way the nearest coast of darkness lies,
 Bordering on light: when straight behold the throne
 Of CHAOS, and his dark pavilion spread 960
 Wide on the wasteful Deep: with him inthron'd
 Sat fable-vested NIGHT, eldest of things,
 The consort of his reign: and by them stood
 ORCUS, and HADES, and the dreaded name
 Of DEMOGORGON: RUMOR next, and CHANCE, 695
 And TUMULT, and CONFUSION all imbroid'd,
 And DISCORD with a thousand various mouths.
 T' whom Satan turning boldly, thus——Ye Pow'rs,
 And spirits of this nethermost abyfs,
 CHAOS and ANTIENT NIGHT! I come no spy
 With purpose to explore, or to disturb 971

The secrets of your realm ; but by constraint
 Wand'ring this darksome desert, as my way
 Lies through your spacious empire up to light,
 Alone, and without guile, half lost, I seek
 What readiest path leads where your gloomy bounds
 Confine with heav'n: or if some other place
 From your dominion won, th' ethereal King
 Possesses lately, thither to arrive
 I travel this Profound: direct my course ;
 Directed, no mean recompense it brings
 To your behoof: if I that region lost,
 All usurpation thence expell'd, reduce
 To her original darkness, and your sway,
 (Which is my present journey) and once more
 Erect the standard there of ANTIENT NIGHT ;
 Yours be th' advantage all, mine the revenge !

Thus SATAN ; and him thus the anarch old,
 With faulting speech, and visage incompas'd,
 Answer'd. I know thee, stranger, who thou art,
 That mighty leading Angel, who of late
 Made head against heav'n's King, tho' overthrown.
 I saw, and heard ; for such a num'rous host
 Fled not in silence thro' the frighted Deep,
 With ruin upon ruin, rout on rout,
 Confusion worse confounded ; and heav'n-gates
 Pour'd out by millions her victorious bands
 Pursuing. I upon my frontiers here
 Keep residence ; if all I can will serve,
 That little which is left so to defend,
 Encroach'd on still through our intestine broils,
 Weak'ning the sceptre of old NIGHT: first hell,
 Your dungeon, stretching far and wide beneath :
 Now lately heav'n and earth, another world
 Hung o'er my realm, link'd in a golden chain,
 To that side heav'n from whence your legions fell.
 If that way be your walk, you have not far ;
 So much the nearer danger: go, and speed !
 Havock, and spoil, and ruin are my gain,

He ceas'd, and SATAN staid not to reply,
 But glad that now his sea should find a shore,
 With fresh alacrity, and force renew'd,
 Springs upwards, like a pyramid of fire,
 Into the wild expanse; and through the shock
 Of fighting elements, on all sides round
 Environ'd, wins his way: harder beset,
 And more endanger'd, than when ARGO pass'd
 Through BOSPHORUS, betwixt the jostling rocks:
 Or when ULYSSES on the Larboard shun'd
 CHARYBDIS, and by th' other whirlpool steer'd.
 So he with difficulty and labor hard
 Mov'd on: with difficulty and labor he;
 But he once past, soon after, when man fell,
 Strange alteration! SIN and DEATH amain
 Following his track (such was the will of heav'n)
 Pav'd after him a broad and beaten way
 Over the dark abyss, whose boiling gulf
 Tamely endur'd a bridge of wondrous length,
 From hell continu'd, reaching th' utmost orb
 Of this frail world; by which the spirits perverse
 With easy intercourse pass to and fro
 To tempt or punish mortals, except whom
 God and good Angels guard by special grace.

1010

1015

1021

1026

1030

1036

1040

1045

With

But now at last the sacred influence
 Of light appears, and from the walls of heav'n
 Shoots far into the bosom of dim night
 A glimmering dawn: here Nature first begins
 Her farthest verge, and CHAOS to retire,
 As from her outmost works a broken foe,
 With tumult less and with less hostile din;
 That SATAN with less toil, and now with ease,
 Wafts on the calmer wave by dubious light,
 And like a weather-beaten vessel holds
 Gladly the port, though shrouds and tackle torn:
 Or in the emptier waste, resembling air,
 Weighs his spread wings, at leisure to behold
 Far off th' empyreal heav'n, extended wide
 In circuit, undetermin'd square or round:

With opal tow'rs, and battlements adorn'd
Of living Saphir, (once his native feat !)
And fast by, hanging in a golden chain,
This pendent world, in bigness as a star
Of smallest magnitude, close by the moon.
Thither full fraught with mischievous revenge,
Accurs'd, and in a cursed hour he hies.

1050

1055

The end of the second Book.



THE



THE
THIRD BOOK
OF
PARADISE LOST.

The ARGUMENT.

GOD sitting on his throne sees Satan flying towards this world, then newly created; shews him to the SON who sat at his right hand; foretells the success of Satan in perverting mankind: clears his own justice and wisdom from all imputation, having created Man free, and able enough to have withstood his tempter; yet declares his purpose of grace towards him, in regard he fell not of his own malice, as did Satan, but by him seduced. The SON of GOD renders praises to his FATHER, for the manifestation of his gracious purposes towards Man: but GOD again declares, that grace cannot be extended towards Man without the satisfaction of divine justice; Man hath offended the majesty of GOD by aspiring to Godhead, and therefore with all his progeny devoted to death must die, unless some one can be found sufficient to answer for his offence, and undergo his punishment. The Son of GOD freely offers himself a ransom for Man; the FATHER accepts him, ordains his incarnation, pronounces his exaltation above all names in heaven and earth; commands all the Angels to adore him; they obey, and hymning to their harps in full choir,



choir, celebrate the FATHER and the SON. Mean while SATAN alights upon the bare convex of this world's outermost orb ; where wandring he first finds a place, since call'd the Limbo of Vanity ; what persons and things fly up thither ; thence comes to the gate of heaven, described ascending by stairs, and the waters above the firmament that flow about it : his passage thence to the orb of the sun : he finds there Uriel the regent of that orb ; but first changes himself into the shape of a meaner Angel ; and pretending a zealous desire to behold the new creation, and Man whom GOD hath placed here, inquires of him the place of his habitation, and is directed ; alights first on mount Niphates.



ALL holy light, offspring of heav'n first-born !

Or of th' eternal coeternal beam !

May I express thee unblam'd ? since GOD is light,

And never but in unapproach'd light

Dwelt from eternity ; dwelt then in thee,

Bright effluence of bright essence increate !

Or hear'st thou rather pure ethereal stream,

Whose fountain who shall tell ? Before the sun,

Before the heav'ns thou wert, and at the voice

Of GOD, as with a mantle didst invest

The rising world of waters dark and deep,

Won from the void and formless Infinite.

Thee I revisit now with bolder wing,

Escap'd the STYGIAN pool, tho' long detain'd

In that obscure sojourn ; while in my flight

Through utter and through middle darkness born,

With other notes than to th' ORPHEAN lyre,

I sung of CHAOS and eternal NIGHT ;

Taught by the heav'nly Muse to venture down

The dark descent, and up to re-ascend,

Tho' hard and rare ! Thee I revisit safe,

And feel thy sov'reign vital lamp : but thou

Revisit'st not these eyes, that rowl in vain

To find thy piercing ray, and find no dawn ;

So thick a Drop Serene hath quench'd their orbs,

Or dim suffusion veil'd! Yet not the more
 Cease I to wander, where the Muses haunt
 Clear spring, or shady grove, or sunny hill.
 Smit with the love of sacred song: but chief
 Thee SION, and the flow'ry brooks beneath, 30
 That wash thy hallow'd Feet, and warbling flow,
 Nightly I visit: nor sometimes forget
 Those other two equal'd with me in fate,
 (So were I equal'd with them in renown!)
 Blind THAMYRIS, and blind MÆONIDES; 35
 And TIRESIAS, and PHINEUS, Prophets old.
 Then feed on thoughts, that voluntary move
 Harmonious Numbers; as the wakeful bird
 Sings darkling, and in shadiest covert hid
 Tunes her nocturnal note. Thus with the year 40
 Seasons return; but not to me returns
 Day, or the sweet approach of ev'n or morn,
 Or sight of vernal bloom, or summer's rose,
 Or flocks, or herds, or human face divine:
 But cloud instead, and ever-during dark 45
 Surrounds me! from the chearful ways of men
 Cut off; and for the book of knowledge fair,
 Presented with a universal blank
 Of nature's works to me expung'd and ras'd,
 And wisdom at one entrance quite shut out! 50
 So much the rather thou, celestial light!
 Shine inward, and the mind through all her pow'rs
 Irradiate; there plant eyes; all mist from thence
 Purge and disperse; that I may see and tell
 Of things invisible to mortal sight. 55

Now had th' Almighty Father from above,
 (From the pure empyrean where He sits
 High thron'd above all height) bent down His eye,
 His own works and their works at once to view.
 About Him all the Sanctities of heav'n 60
 Stood thick as stars, and from his sight receiv'd
 Beatitude past utterance: on His right
 The radiant image of His glory sat,
 His only SON. On earth He first beheld

Our two first parents (yet the only two
 Of mankind) in the happy garden plac'd,
 Reaping immortal fruits of joy and love;
 Uninterrupted joy, unrival'd love,
 In blissful solitude. He then survey'd
 Hell and the gulf between, and SATAN there
 Coasting the wall of heav'n on this side night,
 In the dun air sublime; and ready now
 To stoop with wearied wings, and willing feet,
 On the bare outside of this world, that seem'd
 Firm land imbosom'd without firmament;
 Uncertain which, in ocean or in air
 Him GOD beholding from his prospect high,
 Wherein past, present, future He beholds,
 Thus to his only SON foreseeing spake.

65

70

75

Only begotten SON! see'st thou what rage
 Transports our adversary, whom no bounds
 Prescrib'd, no bars of hell, nor all the chains
 Heap'd on him there, nor yet the main abyss
 Wide-interrupt, can hold? So bent he seems
 On desperate revenge, that shall redound
 Upon his own rebellious head. And now
 Through all restraint broke loose, he wings his way
 Not far off heav'n, in the precincts of light,
 Directly towards the new created world,
 And man there plac'd; with purpose to assay
 If him by force he can destroy, or worse,
 By some false guile pervert: and shall pervert;
 For man will hearken to his glozing lies,
 And easily transgress the sole command,
 Sole pledge of his obedience: so will fall,
 He, and his faithless progeny. Whose fault?
 Whose but his own? Ingrate! he had of me
 All he could have: I made him just and right;
 Sufficient to have stood, though free to fall.
 Such I created all th' ethereal Pow'rs,
 And spirits, both them who stood, and them who fail'd:
 Freely they stood who stood, and fell who fell.
 Not free, what proof could they have giv'n sincere.

80

85

90

95

100

Of

Of true allegiance, constant faith or love,
 Where only what they needs must do, appear'd, 105
 Not, what they would? What praise could they receive?
 What pleasure I from such obedience paid,
 When will and reason (reason also is choice)
 Useless and vain, of freedom both despoil'd,
 Made passive both, and serv'd necessity, 110
 Not me? They therefore, as to right belong'd,
 So were created, nor can justly accuse
 Their Maker, or their making, or their fate:
 As if predestination over-rul'd
 Their will, dispos'd by absolute decree, 115
 Or high fore-knowledge. They themselves decreed
 Their own revolt, not I: if I fore-knew,
 Fore knowledge had no influence on their fault,
 Which had no less prov'd certain unforeknown.
 So without least impulse, or shadow of fate, 120
 Or ought by Me immutably foreseen,
 They trespass; authors to themselves in all,
 Both what they judge, and what they choose; for so
 I form'd them free, and free they must remain,
 'Till they inthrall themselves; I else must change
 Their nature, and revoke the high decree 126
 Unchangeable, eternal, which ordain'd
 Their freedom; they themselves ordain'd their fall.
 The first sort by their own suggestion fell,
 Self-tempted, self-deprav'd: man falls, deceiv'd 130
 By th' other first: Man therefore shall find grace;
 The other none: in mercy and justice both,
 Through heav'n and earth, so shall my glory excel;
 But mercy, first and last, shall brightest shine.

Thus while God spake, ambrosial fragrance fill'd
 All heav'n, and in the blessed spirits elect 136
 Sense of new joy ineffable diffus'd.
 Beyond compare the SON of GOD was seen
 Most glorious: in Him all His FATHER shon
 Substantially express'd; and in His Face 140
 Divine compassion visibly appear'd,
 Love without end, and without measure grace;

Which

Which uttering, thus He to His FATHER spake.]

O FATHER! gracious was that word which clos'd
 Thy sov'reign sentence, that man should find grace;
 For which both heav'n and earth shall high extol 146
 Thy praises, with th' innumerable sound
 Of hymns and sacred songs, wherewith thy throne
 Encompass'd shall resound thee ever blest.
 For should man finally be lost, should man 150
 Thy creature late so lov'd, thy youngest son,
 Fall circumvented thus by fraud, tho' join'd
 With his own folly? That be from thee far,
 That far be from thee, FATHER, who art judge
 Of all things made, and judgest only right. 155
 Or shall the adversary thus obtain
 His end, and frustrate thine; shall he fulfil
 His malice, and thy goodness bring to nought,
 Or proud return (though to his heavier doom,)
 Yet, with revenge accomplish'd, and to hell 160
 Draw after him the whole race of mankind,
 By him corrupted? Or wilt thou thy self
 Abolish thy creation, and unmake
 For him, what for thy glory thou hast made?
 So should thy goodness and thy greatness both 165
 Be question'd, and blasphem'd without defense.

To whom the great Creator thus reply'd,
 O SON, in whom my soul hath chief delight,
 SON of my bosom, SON who art alone
 My word, my wisdom, and effectual might! 170
 All hast thou spoken as My thoughts are, all
 As My eternal purpose hath decreed.
 Man shall not quite be lost, but sav'd who will;
 Yet not of will in him, but grace in Me
 Freely vouchsaf'd: once more I will renew 175
 His laps'd pow'rs, though forfeit, and inthrall'd
 By sin to foul exorbitant desires:
 Upheld by Me, yet once more he shall stand
 On even ground against his mortal foe:
 By Me upheld, that he may know how frail 180
 His

His fall'n condition is, and to Me owe
 All his deliv'rance, and to none but Me.
 Some I have chosen of peculiar grace
 Elect above the rest: so is My will:
 The rest shall hear Me call, and oft be warn'd 185
 Their sinful state, and to appease betimes
 Th' incens'd Deity, while offer'd grace
 Invites: for I will clear their senses dark,
 What may suffice, and soften stony hearts
 To pray, repent, and bring obedience due. 190
 To pray'r, repentance, and obedience due,
 (Though but endeavour'd with sincere intent)
 Mine ear shall not be slow, Mine eye not shut.
 And I will place within them as a guide 194
 My umpire CONSCIENCE; whom if they will hear,
 Light after light well us'd they shall attain,
 And to the end persisting, safe arrive.
 This My long sufferance, and My day of grace,
 They who neglect and scorn, shall never taste;
 But hard be harden'd, blind be blinded more; 200
 That they may stumble on, and deeper fall:
 And none but such from mercy I exclude.
 But yet all is not done: Man disobeying,
 Disloyal breaks his fealty, and sins
 Against the high supremacy of heav'n, 205
 Affecting God-head, and so losing all,
 To expiate his treason hath nought left;
 But to destruction sacred and devout,
 He with his whole posterity must die;
 Die he or Justice must; unless for him 210
 Some other able, and as willing, pay
 The rigid satisfaction, death for death.
 Say, heav'nly Pow'rs, where shall we find such love?
 Which of ye will be mortal to redeem
 Man's mortal crime: and just, th' unjust to save?
 Dwells in all heaven charity so dear? 216

He ask'd, but all the heav'nly choir stood mute,
 And silence was in heav'n: on man's behalf
 Patron or intercessor, none appear'd;

Much

Much less that durst upon his own head draw
 The deadly forfeiture, and ransom set.
 And now without redemption all mankind
 Must have been lost, adjudg'd to death and hell
 By doom severe, had not the SON of GOD,
 (In whom the fulness dwells of love divine,) 225
 His dearest mediation thus renew'd.

FATHER! thy word is past, Man shall find grace:
 And shall not grace find means, that finds her way,
 The speediest of thy winged messengers,
 To visit all thy creatures, and to all 230
 Comes unprevented, unimplor'd, unfought?
 Happy for Man, so coming! He her aid
 Can never seek, (once dead in sins, and lost)
 Atonement for himself, or offering meet,
 (Indebted, and undone!) hath none to bring. 235
 Behold Me then! Me for him, life for life
 I offer, on Me let thine anger fall;
 Account Me Man: I for his sake will leave
 Thy bosom, and this glory next to Thee
 Freely put off, and for him lastly die 240
 Well pleas'd, on Me let DEATH wreak all his rage.
 Under his gloomy pow'r I shall not long
 Lie vanquish'd; Thou hast giv'n me to possess
 Life in myself for ever; by Thee I live,
 Though now to DEATH I yield, and am his due 245
 All that of Me can die; yet that debt paid,
 Thou wilt not leave Me in the loathsome grave
 His prey, nor suffer My unspotted soul
 For ever with corruption there to dwell:
 But I shall rise victorious, and subdue 250
 My vanquisher, spoil'd of his wanted spoil:
 Death his death's wound shall then receive, and stoop
 Inglorious, of his mortal sting disarm'd.
 I through the ample air in triumph high
 Shall lead hell captive, maugre hell! and show 255
 The Pow'rs of darkness bound. Thou at the sight
 Pleas'd out of heaven shalt look down, and smile;
 While by Thee rais'd I ruin all My foes,

DEATH

DEATH last, and with his carcase glut the grave :
 'Then with the multitude of My redeem'd 260
 Shall enter heav'n long absent, and return,
 FATHER! to see Thy face, wherein no cloud
 Of anger shall remain ; but peace assur'd
 And reconcilment : wrath shall be no more
 Thenceforth, but in Thy presence joy entire. 265

His words here ended, but his meek aspect
 Silent yet spake, and breath'd immortal love
 To mortal men, above which only shon
 Filial obedience : as a sacrifice
 Glad to be offer'd, he attends the will 270
 Of his great FATHER. Admiration seiz'd
 All heav'n, what this might mean, and whither tend
 Wond'ring ; but soon th' Almighty thus reply'd :

O Thou in heav'n and earth the only peace
 Found out for mankind under wrath ! O Thou 275
 My sole complacence ! well Thou know'st how dear
 To Me are all my works, nor Man the least
 Though last created ; that for him I spare
 Thee from My bosom and right hand, to save
 (By losing Thee a-while) the whole race lost. 280
 Thou therefore whom thou only canst redeem,
 Their nature also to Thy nature join ;
 And be Thyself Man among men on earth
 Made flesh, when time shall be, of virgin-seed,
 By wondrous birth : be Thou in ADAM's room 285
 The head of all mankind, though ADAM's son,
 As in him perish all men, so in Thee,
 As from a second root, shall be restor'd
 As many as are restor'd, without Thee none.
 His crime makes guilty all his sons ; They merit 290
 Imputed shall absolve them who renounce
 Their own both righteous, and unrighteous, deeds :
 And live in Thee transplanted, and from Thee
 Receive new life. So man, as is most just,
 Shall satisfy for man, be judg'd and die ; 295
 And dying rise, and rising with Him raise

His brethren, ransom'd with His own dear life.
 So heav'nly love shall outdo hellish hate
 Giving to death, and dying to redeem,
 So dearly to redeem what hellish hate 300
 So easily destroy'd, and still destroys
 In those who, when they may, accept not grace.
 Nor shalt Thou by descending to assume
 Man's nature, lessen or degrade thine own.
 Because Thou hast (tho' thron'd in highest bliss 305
 Equal to God, and equally enjoying
 God-like fruition) quitted all to save
 A world from utter loss, and hast been found
 By merit more than birthright SON of GOD :
 Found worthiest to be so by being good, 310
 Far more than great or high ; because in Thee
 Love hath abounded more than glory abounds ;
 Therefore Thy humiliation shall exalt
 With Thee Thy manhood also to this throne ;
 Here shalt thou sit incarnate, here shalt reign 315
 Both GOD and MAN, SON both of GOD and MAN,
 Anointed Universal King ; all pow'r
 I give Thee, reign for ever, and assume
 Thy merits : under Thee as Head supreme 319
 Thrones, Princedoms, Pow'rs, Dominions I reduce :
 All knees to thee shall bow, of 'em that 'bide
 In heav'n, or earth, or under earth in hell ;
 When thou attended gloriously from heav'n
 Shalt in the sky appear, and from Thee send
 The summoning Arch-Angels to proclaim 325
 Thy dread tribunal : forthwith from all winds
 The living, and forthwith the cited dead
 Of all past ages, to the general doom
 Shall hasten, such a peal shall rouse their sleep !
 Then all thy saints assembled, thou shalt judge 330
 Bad men and Angels ; they arraign'd shall sink
 Beneath Thy sentence ; hell (her numbers full)
 Thenceforth shall be for ever shut. Mean while
 The world shall burn, and from her ashes spring
 New heav'n and earth, wherein the just shall dwell ;
 And after all their tribulations long 336

See golden days, fruitful of golden deeds,
 With joy and love triumphing, and fair truth :
 Then Thou Thy regal sceptre shalt lay by,
 For regal sceptre then no more shall need ;
 God shall be All in All. But all ye Gods,
 Adore Him, who to compass all this dies ;
 Adore the Son, and honour him as Me.

340

No sooner had th' Almighty ceas'd, but all
 The multitude of Angels with a shout
 (Loud as from numbers without number, sweet
 As from blest voices) utt'ring joy, heav'n rung
 With jubilee, and loud hosanna's fill'd
 Th' eternal legions. Lowly reverent
 Tow'rd's either throne they bow, and to the ground
 With solemn adoration down they cast
 Their crowns, inwove with amarant and gold,
 Immortal amarant ! a flow'r which once
 In Paradise fast by the Tree of Life
 Began to bloom ; but soon for man's offense
 To heav'n remov'd, where first it grew, there grows,
 And flow'rs aloft shading the fount of life ;
 And where the river of bliss thro' midst of heav'n
 Rows o'er ELYSIAN flow'rs her amber stream :
 With these that never fade the spirits elect
 Bind their resplendent locks, inwreath'd with beams ;
 Now in loose garlands thick thrown off, the bright
 Pavement, that like a sea of jasper shon,
 Impurpled with cœlestial roses smil'd.
 Then crown'd again, their golden harps they took :
 Harps ever tun'd, that glitt'ring by their side
 Like quivers hung, and with preamble sweet
 Of charming symphony they introduce
 Their sacred song, and waken raptures high,
 No voice exempt ; no voice but well could join
 Melodious part, such concord is in heav'n.

345

351

355

360

366

370

Thee FATHER first they sung, Omnipotent,
 Immutable, Immortal, Infinite,
 Eternal King ! Thee Author of all Being,

Four-

Fountain of Light, Thy self invisible
 Amidst the glorious brightness where thou sit'st
 Thron'd inaccessible, but when thou shad'st
 The full blaze of thy beams, and thro' a cloud
 Drawn round about thee like a radiant shrine,
 Dark with excessive bright thy skirts appear :
 Yet dazle heav'n, that brightest Seraphim
 Approach not, but with both wings veil their eyes.
 Thee next they sung of all creation first
 Begotten SON, Divine Similitude !
 In whose conspicuous count'nance, without cloud
 Made visible, th' Almighty FATHER shines,
 Whom else no creature can behold : on Thee
 Impres'd, th' effulgence of his glory abides ;
 Transfus'd on Thee his ample SPIRIT rests.
 He heav'n of heav'ns, and all the pow'rs therein,
 By Thee created : and by Thee threw down
 Th' aspiring Dominations. Thou that day
 Thy FATHER's dreadful thunder didst not spare ;
 Nor stop thy flaming chariot wheels, that shook
 Heav'n's everlasting frame, while o'er the necks
 Thou drov'st of warring Angels disarray'd.
 Back from pursuit thy pow'rs with loud acclaim
 Thee only extol'd, SON of thy FATHER's might,
 To execute fierce vengeance on His foes.
 Not so on Man : him thro' their malice fall'n,
 FATHER of mercy and grace ! Thou didst not doom
 So strictly, but much more to pity incline.
 No sooner did Thy dear and only SON,
 Perceiv'd Thee purpos'd not to doom frail man
 So strictly, but much more to pity inclin'd,
 He to appease Thy wrath, and end the strife
 Of mercy and justice in Thy face discern'd,
 Regardless of the blifs wherein he sat
 Second to Thee, offer'd Himself to die
 For Man's offence. O unexampled love !
 Love no where to be found less than Divine !
 Hail SON of God, Saviour of men ! Thy name
 Shall be the copious matter of my song
 Henceforth, and never shall my harp Thy praise

Forget, nor from Thy FATHER's praise disjoin. 415

Thus they in heav'n, above the starry sphere,
Their happy hours in joy and hymning spent.
Mean while upon the firm opacous globe
Of this round world, whose first convex divides
The luminous inferior orbs, inclos'd 420

From CHAOS, and th' inroad of darkness old,
SATAN alighted walks. A globe far off
It seem'd, now seems a boundless continent
Dark, waste, and wild, under the frown of Night
Starless expos'd, and ever threat'ning storms 425

Of CHAOS blustering round, inclement sky!
Save on that side which from the wall of heav'n
(Tho' distant far) some small reflection gains
Of glimm'ring air, less vex'd with tempest loud.
Here walk'd the fiend at large in spacious field. 430

As when a vulture on IMAUS bred,
(Whose snowy ridge the roving TARTAR bounds)
Dislodging from a region scarce of prey,
To gorge the flesh of lambs, and weanling kids, 434

On hills where flocks are fed, flies tow'rd's the springs
Of GANGES, or HYDASPES, (INDIAN streams)
But in his way lights on the barren plains
Of SERICANA, where CHINESES drive
With sails and wind their cany waggons light :
So on this windy sea of land, the fiend 440

Walk'd up and down alone, bent on his prey ;
Alone, for other creature in this place
Living, or liveless, to be found was none ;
None yet, but store hereafter from the earth
Up hither like aerial vapors flew, 445

Of all things transitory and vain, when sin
With vanity had fill'd the works of men :
Both all things vain, and all who in vain things
Built their fond hopes of glory, or lasting fame,
Or happiness in this or th' other life ; 450

All who have their reward on earth, the fruits
Of painful superstition, and blind zeal,
Nought seeking but the praise of Men, here find

Fit

Fit retribution, empty as their deeds:
 All th' unaccomplish'd works of nature's hand, 455
 Abortive, monstrous, or unkindly mix'd,
 Dissolv'd on earth, fleet hither, and in vain,
 Till final dissolution, wander here ;
 Not in the neighb'ring moon, as some have dream'd :
 (Those argent fields more likely habitants, 460
 Translated saints, or middle spirits hold,
 Betwixt th' angelical and human kind)
 Hither, of ill-join'd sons and daughters born,
 First from the antient world those giants came,
 With many a vain exploit, tho' then renown'd : 465
 The builders next of BABEL on the plain
 Of SENAAR, and still with vain design
 New BABELS, had they wherewithal, would build :
 Others came single ; he who to be deem'd
 A God, leap'd fondly into ÆTNA's flames, 470
 EMPEDOCLES : and he who to enjoy
 PLATO'S ELYSIUM, leap'd into the sea,
 CLEOMBROTUS : and many more too long,
 Embryo's and idiots, eremits and friars 474
White, Black, and Grey, with all their trumpery :
 Here Pilgrims roam, that stray'd so far to seek
 In GOLGOTHA Him dead, who lives in heav'n :
 And they who to be sure of Paradise,
 Dying put on the weeds of DOMINIC,
 Or in FRANCISCAN think to pass disguis'd ; 480
 They pass the Planets sev'n, and pass the Fix'd,
 And that crystalline sphere whose balance weighs
 The Trepidation talk'd, and that First-mov'd :
 And now faint PETER at heav'n's wicket seems
 To wait them with his keys, and now at foot 485
 Of heav'n's ascent they lift their feet ; when lo !
 A violent cross-wind from either coast
 Blows them transverse, ten thousand leagues awry
 Into the devious Air : then might ye see
 Cowls, hoods, and habits, with their wearers, tost,
 And flutter'd into rags ; then Reliques, Beads, 490
 Indulgences, Dispenses, Pardons, Bulls,
 The sport of winds ! all these up-whirl'd aloft

Fly o'er the backside of the world far off,
 Into a Limbo large, and broad, since call'd 495
 The Paradise of Fools, to few unknown
 Long after: now unpeopl'd, and untrod.
 All this dark globe the fiend found as he pass'd;
 And long he wander'd, till at last a gleam
 Of dawning light turn'd thither-ward in haste 500
 His travel'd steps: far distant he descries,
 Ascending by degrees magnificent
 Up to the wall of heav'n, a structure high;
 At top whereof, but far more rich, appear'd
 The work as of a kingly palace-gate, 505
 With frontispiece of diamond and gold,
 Imbellish'd; thick with sparkling orient gems
 The portal shon, inimitable on earth,
 By model, or by shading pencil, drawn.
 The stairs were such as whereon JACOB saw 510
 Angels ascending and descending, bands
 Of guardians bright, when he from ESAU fled
 To PADAN-ARAM in the field of LUZ,
 Dreaming by night under the open sky,
 And waking cry'd, *This is the gate of heav'n.* 515
 Each stair mysteriously was meant, nor stood
 There always, but drawn up to heav'n sometimes
 Viewless, and underneath a bright sea flow'd
 Of jasper, or of liquid pearl, whereon
 Who after came from earth, sailing arriv'd, 520
 Wafted by Angels, or flew o'er the lake
 Rap'd in a chariot drawn by fiery steeds.
 The stairs were then let down, whether to dare
 The fiend by easy ascent, or aggravate
 His sad exclusion from the doors of bliss: 525
 Direct against which open'd from beneath,
 Just o'er the blissful seat of Paradise,
 A passage down to th' earth, a passage wide,
 (Wider by far than that of after-times
 Over mount SION, and, though that were large,
 Over the PROMIS'D LAND to GOD so dear, 531
 By which, to visit oft those happy tribes,

On

On high behests his Angels to and fro
Pass'd frequent, and his eye with choice regard,
From PANEAS the fount of JORDAN's flood,
To BEERSABA where the HOLY LAND
Borders on ÆGYPT and th' ARABIAN shore)
So wide the opening seem'd, where bounds were set
To darkness, such as bound the ocean wave.
SATAN from hence now on the lower stair,
That scal'd by steps of gold to heaven-gate,
Looks down with wonder at the sudden view
Of all this world at once. As when a scout,
Thro' dark and desert ways with peril gone
All night, at last by break of chearful dawn
Obtains the brow of some high-climbing hill,
Which to his eye discovers unaware
The goodly prospect of some foreign land,
First seen ; or some renown'd metropolis,
With glistering spires and pinnacles adorn'd,
Which now the rising sun gilds with his beams :
Such wonder seiz'd, though after heaven seen,
The spirit malign ; but much more envy seiz'd
At sight of all this world beheld so fair.
Round he surveys (and well might, where he stood
So high above the circling canopy
Of night's extended shade) from eastern point
Of LIBRA, to the fleecy star that bears
ANDROMEDA far off ATLANTIC seas,
Beyond th' horizon : then from Pole to Pole
He views in breadth ; and without longer pause
Down-right into the world's first region throws
His flight precipitant, and winds with ease
Through the pure marble air his oblique way,
Amongst innumerable stars, that shon
Stars distant, but nigh hand seem'd other worlds :
Or other worlds they seem'd, or happy isles,
Like those HESPERIAN gardens fam'd of old,
Fortunate fields, and groves, and flow'ry vales ;
Thrice happy isles ! But who dwelt happy there
He staid not to inquire. Above them all
The golden sun, in splendor likest heav'n,

Allur'd

Allur'd his eye: Thither his course he bends
Through the calm firmament: but up or down,
By centre or eccentric, hard to tell; 575
Or longitude, where the great luminary
Aloft the vulgar constellations thick,
That from his lordly eye keep distance due,
Dispenses light from far; they as they move
Their starry dance in numbers that compute 580
Days, months and years, tow'rd his all-cheering Lamp
Turn swift their various motions, or are turn'd
By his magnetic beam, that gently warms
The universe, and to each inward part
With gentle penetration, though unseen, 585
Shoots invisible virtue even to the Deep;
So wondrously was set his station bright!
There lands the fiend, a spot like which perhaps
Astronomer in the sun's lucent orb
Through his glaz'd optic tube yet never saw. 590
The place he found beyond expression bright,
Compar'd with ought on earth, metal, or stone:
Not all parts like, but all alike inform'd
With radiant light, as glowing iron with fire;
If metal, part seem'd gold, part silver clear: 595
If stone, carbuncle most or chrysolite,
Ruby or topaz; or the twelve that shon
In AARON's breast-plate: and a stone besides
(Imagin'd rather oft than elsewhere seen)
That stone, or like to that which here below 600
Philosophers in vain so long have fought,
In vain, though by their pow'rful art they bind
Volatil HERMES, and call up unbound
In various shapes old PROTEUS from the sea,
Drain'd through a limbeck to his native form. 605
What wonder then if fields and regions here
Breathe forth elixir pure, and rivers run
Potable gold, when with one virtuous touch
Th' arc-chimic sun, so far from us remote,
Produces, with terrestrial humour mix'd, 610
Here in the dark so many precious things
Of colour glorious, and effect so rare?

Here

Here matter new to gaze the devil met
Undazled ; far and wide his eye commands,
For fight no obstacle found here, nor shade, 615
But all sun-shine ; as when his beams at noon
Culminate from th' Æquator ; as they now
Shot upward still direct, whence no way round
Shadow from body opaque can fall, and th' air,
(No where so clear,) sharpen'd his visual ray 620
To objects distant far, whereby he soon
Saw within ken a glorious Angel stand,
The same whom JOHN saw also in the sun :
His back was turn'd, but not his brightness hid :
Of beaming sunny rays a golden tiar 625
Circled his head, nor less his locks behind
Illustrious on his shoulders, fledge with wings,
Lay waving round : on some great charge employ'd
He seem'd, or fixt in cogitation deep.
Glad was the spirit impure, as now in hope 630
To find who might direct his wand'ring flight
To Paradise the happy seat of man,
His journey's end, and our beginning woe.
But first he casts to change his proper shape,
Which else might work him danger or delay : 635
And now a stripling Cherub he appears,
Not of the prime, yet such as in his face
Youth smil'd cœlestial, and to ev'ry limb
Suitable grace diffus'd, so well he feign'd.
Under a coronet his flowing hair 640
In curls on either cheek play'd ; wings he wore
Of many a colour'd plume, sprinkled with gold :
His habit fit for speed succinct, and held
Before his decent steps a silver wand.
He drew not nigh unheard, the Angel bright, 645
Ere he drew nigh, his radiant visage turn'd,
Admonish'd by his ear ; and straight was known
Th' Arch-Angel URIEL, one of the sev'n
Who in God's presence, nearest to His throne,
Stand ready at command, and are his eyes 650
That run thro' all the heav'ns, or down to th' earth
Bear his swift errands, over moist and dry,

O'er

O'er sea and land: him SATAN thus accosts.

URIEL! for thou of those sev'n spirits that stand
 In sight of GOD's high throne, gloriously bright,
 The first art wont His great authentic will 656
 Interpreter through highest heav'n to bring,
 Where all His sons thy embassy attend:
 And here are likeliest by supreme decree
 Like honour to obtain; and as His eye, 660
 To visit oft this new creation round:
 Unspeakable desire to see, and know
 All these His wondrous works, but chiefly man,
 His chief delight and favour; him for whom
 All these His works so wondrous He ordain'd, 665
 Hath brought me from the choirs of Cherubim
 Alone thus wandring: brightest Seraph! tell
 In which of all these shining orbs hath man
 His fixed seat, or fixed seat hath none,
 But all these shining orbs his choice to dwell: 670
 That I may find him, and with secret gaze,
 Or open admiration, him behold
 On whom the great Creator hath bestow'd
 Worlds, and on whom hath all these graces pour'd:
 That both in him, and all things, as is meet, 675
 The universal Maker we may praise;
 Who justly hath driven out His rebel foes
 To deepest hell; and, to repair their loss,
 Created this new happy race of men,
 To serve Him better: wise are all His ways! 680

So spake the false dissembler unperceiv'd;
 For neither man, nor Angel, can discern
 Hypocrisy (the only evil that walks
 Invisible, except to GOD alone, 684
 By His permissive will, through heav'n and earth:
 And oft though wisdom wake, suspicion sleeps
 At wisdom's gate, and to simplicity
 Resigns her charge, while goodness thinks no ill
 Where no ill seems) which now for once beguil'd
 URIEL, though regent of the sun, and held 690
 The

The sharpest-fighted spirit of all in heav'n:
Who to the fraudulent impostor foul,
In his uprightness answer thus return'd.

Fair Angel! thy desire, which tends to know
The works of God, thereby to glorify
The great work-master, leads to no excess
That reaches blame, but rather merits praise
The more it seems excess, that led thee hither
From thy empyreal mansion thus alone,
To witness with thine eyes what some perhaps,
Contented with report, hear only in heav'n:
For wonderful indeed are all His works!
Pleasant to know, and worthiest to be all
Had in remembrance always with delight.
But what created mind can comprehend
Their number, or the wisdom infinite
That brought them forth, but hid their causes deep?
I saw when at his word the formless mass
This world's material mold, came to a heap:
Confusion heard his voice, and wild uproar
Stood rul'd, stood vast infinitude confin'd:
Till at His second bidding darkness fled,
Light shon, and order from disorder sprung.
Swift to their several quarters hasted then
The cumbrous elements, earth, flood, air, fire,
And the ethereal quintessence of heav'n
Flew upward, spirited with various forms,
That rowl'd orbicular, and turn'd to stars,
Numberless, as thou seest, and how they move;
Each had his place appointed, each his course;
The rest in circuit walls this universe.
Look downward on that globe whose hither side
With light from hence, tho' but reflected, shines;
That place is earth, the seat of man; that light
His day, which else, as th' other hemisphere,
Night would invade, but there the neighb'ring moon
(So call that opposite fair star) her aid
Timely interposes, and her monthly round
Still ending, still renewing through mid heav'n,

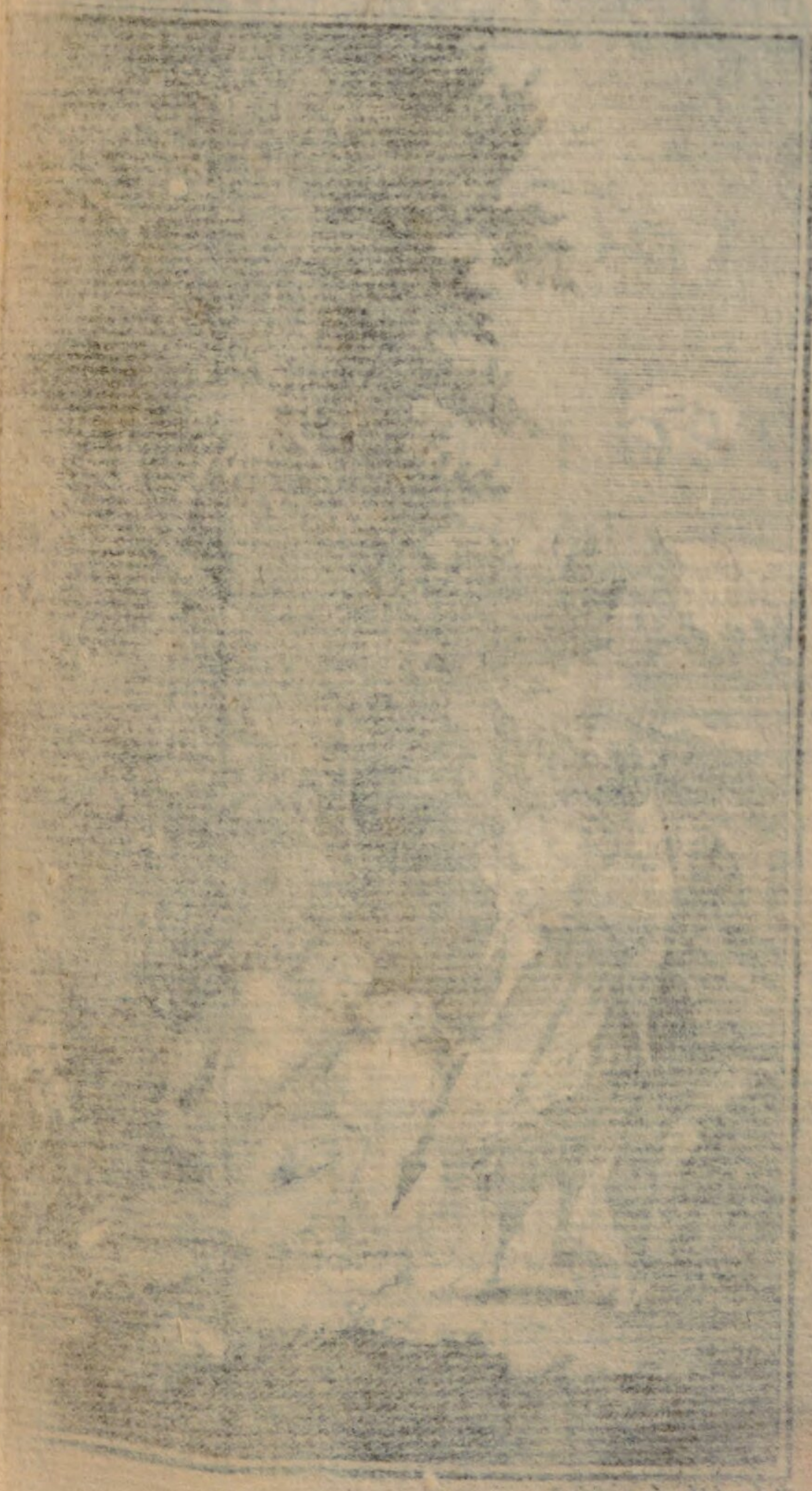
With

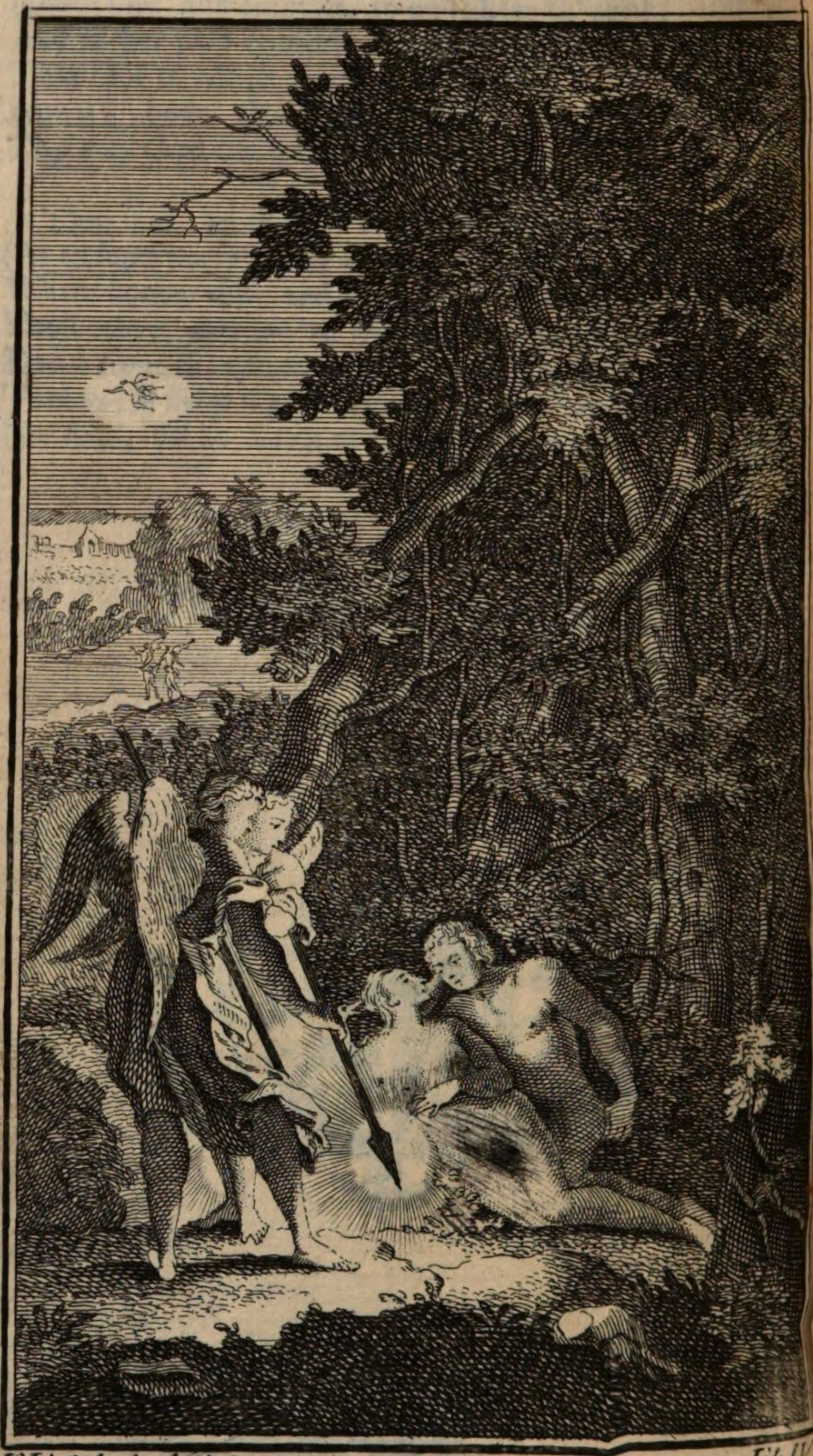
With borrow'd light her countenance triform 730
 Hence fills, and empties, to enlighten th' earth,
 And in her pale dominions checks the night.
 That spot to which I point is Paradise,
 ADAM's abode, those lofty shades his bow'r; 735
 Thy way thou can'st not miss, me mine requires.

Thus said, he turn'd: and SATAN bowing low
 (As to superior spirits is wont in heav'n,
 Where honour due, and reverence, none neglects)
 Took leave, and tow'rd the coast of earth beneath,
 Down from th' ecliptick, sped with hop'd success, 741
 Throws his steep flight in many an aery wheel;
 Nor staid, till on NIPHATES' top he lights.

The End of the third Book.









THE
FOURTH BOOK
OF
PARADISE LOST.

The ARGUMENT.

Satan, now in prospect of Eden, and nigh the place where he must now attempt the bold enterprize which he undertook alone against GOD and Man, falls into many doubts with himself, and many passions, fear, envy, and despair: but at length confirms himself in evil, journeys on to Paradise, whose outward prospect and situation is described, overleaps the bounds, sits in the shape of a cormorant on the Tree of Life, as the highest in the garden, to look about him. The garden described; Satan's first sight of Adam and Eve; his wonder at their excellent form and happy state, but with resolution to work their fall; overhears their discourse; thence gathers that the Tree of Knowledge was forbidden them to eat of, under penalty of death; and thereon intends to found his temptation, by seducing them to transgress: then leaves them a while to know further of their state by some other means. Mean-while Uriel descending on a sun-beam warns Gabriel (who had in charge the gate of Paradise) that some evil spirit had escaped the Deep, and past at noon by his sphere in the shape of a good Angel down to Paradise, discovered afterwards by his furious gestures in the mount:

I

Gabriel

Gabriel promises to find him out ere morning. Night coming on, Adam and Eve discourse of going to their rest: their bower described; their evening worship. Gabriel drawing forth his bands of night-watch to walk the round of Paradise, appoints two strong Angels to Adam's bower, lest the evil spirit should be there doing some harm to Adam or Eve, sleeping; there they find him at the ear of Eve, tempting her in a dream, and bring him, tho' unwilling, to Gabriel; by whom question'd, he scornfully answers, prepares resistance, but hinder'd by a sign from heav'n, flies out of Paradise.



FOR that warning voice, which he who
saw

Th'Apocalyps, heard cry in heav'n aloud,
Then when the Dragon, put to second rout,
Came furious down to be reveng'd on men,
Wo to th' inhabitants on earth! that now, 5

While time was, our first parents had been warn'd

The coming of their secret foe, and scap'd,

Haply so scap'd, his mortal snare: for now

SATAN, now first inflam'd with rage, came down,

(The tempter, ere th' accuser, of mankind,) 10

To wreak on innocent frail man his loss

Of that first battel, and his flight to hell.

Yet not rejoicing in his speed, though bold,

Far off and fearless, nor with cause to boast,

Begins his dire attempt; which nigh the birth 15

Now rowling, boils in his tumultuous breast,

And like a devilish engine back recoils

Upon himself: horror and doubt distract

His troubled thoughts; and from the bottom stir

The hell within him, (for within him hell 20

He brings, and round about him, nor from hell

One step, no more than from himself, can fly

By change of place:) now conscience wakes despair,

That slumber'd; wakes the bitter memory

Of what he was, what is, and what must be, 25

Worse! of worse deeds worse sufferings must ensue.

Sometimes tow'rs EDEN, which now in his view

Lay pleasant, his griev'd look he fixes sad:

Some-

Sometimes tow'rd's heav'n, and the full blazing sun,
Which now sat high in his meridian tow'r:
Then much revolving, thus in sighs began.

30

O thou! that, with surpassing glory crown'd,
Look'st from thy sole dominion like the God
Of this new world; at whose sight all the stars
Hide their diminish'd heads; to thee I call,
But with no friendly voice, and add thy name,
O Sun! to tell thee how I hate thy beams,
That bring to my remembrance from what state
I fell: how glorious once above thy sphere!
'Till pride, and worse ambition, threw me down,
Warring in heav'n against heav'n's matchless King.
Ah wherefore! He deserv'd no such return
From me, whom He created what I was
In that bright eminence; and with his good
Upbraided none; nor was his service hard.
What could be less! than to afford him praise,
(The easiest recompense,) and pay him thanks;
How due! yet all his good prov'd ill in me,
And wrought but malice: lifted up so high
I 'sdein'd subjection, and thought one step higher
Would set me highest; and in a moment quit
The debt immense of endless gratitude,
So burthensome, still paying, still to owe;
Forgetful what from Him I still receiv'd:
And understood not that a grateful mind
By owing owes not, but still pays, at once
Indebted and discharg'd: what burden then?
O had His pow'rful destiny ordain'd
Me some inferior Angel! I had stood
Then happy; no unbounded hope had rais'd
Ambition! Yet, why not? some other Pow'r
As great might have aspir'd, and me though mean
Drawn to his part: but other Pow'rs as great
Fell not, but stand unshaken; from within,
Or from without, to all temptations arm'd.
Hadst thou the same free will and pow'r to stand?
Thou hadst! Whom hast thou then, or what, t'accuse.

35

40

45

50

55

60

65

But heav'n's free love dealt equally to all ?

Be then His love accurst, since love or hate,

To me alike, it deals eternal woe :

70

Nay, curst be thou ! since against His thy will

Chose freely what it now so justly rues.

Me miserable ! which way shall I fly

Infinite wrath, and infinite despair ?

Which way I fly is hell ; my self am hell ;

75

And, in the lowest deep, a lower deep

Still threatening to devour me opens wide ;

To which the hell I suffer seems a heav'n.

O then at last relent ! Is there no place

Left for repentance ? none for pardon left ?

80

None left, but by submission ; and that word

Disdain forbids me, and my dread of shame

Among the spirits beneath, whom I seduc'd

With other promises and other vaunts

Than to submit, boasting I could subdue :

85

Th' Omnipotent. Ah me ! they little know

How dearly I abide that boast so vain ;

Under what torments inwardly I groan,

While they adore me on the throne of hell,

With diadem and sceptre high advanc'd,

90

The lower still I fall, only supreme

In misery ; such joy ambition finds !

But say I could repent, and could obtain,

By act of grace, my former state ; how soon

Would height recall high thoughts, how soon unsay

95

What feign'd submission swore ! ease would recant

Vows made in pain, as violent and void ;

(For never can true reconcilment grow

Where wounds of deadly hate have pierc'd so deep)

Which would but lead me to a worse relapse,

100

And heavier fall : so should I purchase dear

Short intermission, bought with double smart.

This knows my punisher ; therefore as far

From granting He, as I from begging peace.

All hope excluded thus, behold ! in stead

105

Of us out-cast, exil'd, his new delight

Mankind created, and for him this world.

So.

So farewell hope ! and with hope, farewell fear !
Farewell remorse ! all good to me is lost :
Evil, be thou my good ! By thee at least
Divided empire with heav'n's King I hold :
By thee, and more than half perhaps, will reign :
As many ere-long, and this new world, shall know.

Thus while he spake, each passion dimm'd his face
Thrice chang'd with pale ire, envy, and despair, 115
Which marr'd his borrow'd visage, and betray'd
Him counterfeit, if any eye beheld.
(For heav'nly minds from such distempers foul
Are ever clear.) Whereof he soon aware,
Each perturbation smooth'd with outward calm, 120
Artificer of fraud ! and was the first
That practis'd falshood under faintly shew,
Deep malice to conceal, couch'd with revenge.
Yet not enough had practis'd, to deceive 124
URIEL once warn'd ; whose eye pursu'd him down
The way he went, and on th' ASSYRIAN mount
Saw him disfigur'd, more than could befall
Spirit of happy sort : his gestures fierce
He mark'd, and mad demeanor, then alone,
As he suppos'd, all unobserv'd, unseen. 130
So, on he fares ; and to the border comes
Of EDEN, where delicious Paradise,
Now nearer, crowns with her inclosure green,
As with a rural mound, the champain head
Of a steep wilderness ; whose hairy sides 135
With thicket over-grown, grotesque and wild,
Access deny'd : and over head up-grew
Insuperable height of loftiest shade,
Cedar, and pine, and fir, and branching palm,
A sylvan scene ! and as the ranks ascend 140
Shade above shade, a woody theatre
Of stateliest view. Yet higher than their tops
The verdurous wall of Paradise up-sprung :
Which to our general sight gave prospect large
Into his neather empire, neighb'ring round. 145
And higher than that wall a circling row

Of goodliest trees, loaden with fairest fruit,
 Blossoms and fruits at once of golden hue,
 Appear'd, with gay enamel'd colours mix'd :
 On which the sun more glad impress'd his beams, 150
 Than in fair evening cloud, or humid bow,
 When God hath showr'd the earth ; so lovely seem'd
 That landscape ! and of pure now purer air
 Meets his approach ; and to the heart inspires
 Vernal delight and joy, able to drive 155
 All sadness but despair : now gentle gales,
 Fanning their odoriferous wings, dispense
 Native perfumes, and whisper whence they stole
 Those balmy spoils. As when to them who sail
 Beyond the CAPE OF HOPE, and now are past 160
 MOZAMBIC, off at sea north-east winds blow
 SABÆAN odours from the spicy shore
 Of ARABY THE BLEST, with such delay
 Well-pleas'd they slack their course, and many a league
 Chear'd with the grateful smell old OCEAN smiles :
 So entertain'd those odorous sweets the fiend, 166
 Who came their bane ; though with them better pleas'd
 Than ASMODEUS with the fishy fume
 That drove him, though enamour'd, from the spouse
 Of TOBIT'S son, and with a vengeance sent 170
 From MEDIA post to ÆGYPT, there fast bound.

Now to th' ascent of that steep savage hill
 SATAN had journied on, pensive and slow ;
 But further way found none, so thick entwin'd,
 As one continu'd brake, the undergrowth 175
 Of shrubs, and tangling bushes, had perplex'd
 All path of man, or beast that pass'd that way.
 One gate there only was, and that look'd east
 On th' other side : which when th' arch-felon saw,
 Due entrance he disdain'd, and in contempt 180
 At one slight bound high over-leap'd all bound
 Of hill or highest wall, and sheer within
 Lights on his feet. As when a prowling wolf,
 Whom hunger drives to seek new haunt for prey,
 Watching where shepherds pen their flocks at eve 186

In hurdled cotes, amid the field secure,
Leaps o'er the fence with ease into the fold :
Or as a thief bent to unhoard the cash
Of some rich burgher, whose substantial doors,
Cross-barr'd and bolted fast, fear no assault, 190
In at the window climbs, or o'er the tiles :
So clomb this first grand thief into God's fold :
(So since into his church lewd hirelings climb.)
Thence up he flew, and on the Tree of Life,
(The middle tree, and highest there that grew) 195
Sat like a cormorant ; yet not true life
Thereby regain'd, but sat devising death
To them who liv'd : nor on the virtue thought
Of that life-giving plant, but only us'd
For prospect, what well-us'd had been the pledge 200
Of immortality. (So little knows
Any, but God alone, to value right
The good before him, but perverts best things
To worst abuse, or to their meanest use.)
Beneath him, with new wonder, now he views, 205
To all delight of human sense expos'd
In narrow room, nature's whole wealth, yea more,
A heav'n on earth ! for blissful Paradise
Of God the garden was, by him in th' east
Of EDEN planted ; EDEN stretch'd her line 210
From AURAN eastward to the royal tow'rs
Of great SELEUCIA, built by GRECIAN Kings,
Or where the sons of EDEN long before
Dwelt in TELASSAR. In this pleasant soil
His far more pleasant garden God ordain'd. 215
Out of the fertile ground he caus'd to grow
All trees of noblest kind for sight, smell, taste ;
And all amid them stood the Tree of Life,
High eminent, blooming ambrosial fruit
Of vegetable gold : and next to life, 220
Our death, the Tree of Knowledge, grew fast by ;
Knowledge of good bought dear by knowing ill !
Southward through EDEN went a river large,
Nor chang'd his course, but through the shaggy hill
Pass'd underneath ingulf'd ; for God had thrown 225
That

That mountain as his garden mound, high rais'd
 Upon the rapid current, which through veins
 Of porous earth with kindly thirst up drawn,
 Rose a fresh fountain, and with many a rill
 Water'd the garden; thence united fell 230
 Down the steep glade, and met the neather flood,
 Which from his darksome passage now appears :
 And now divided into four main streams,
 Runs diverse, wandring many a famous realm
 And country, whereof here needs no account : 235
 But rather to tell how, (if art could tell
 How) from that saphire fount the crisped brooks
 Rolling on orient pearl, and sands of gold,
 With mazy error under pendent shades
 Ran Nectar, visiting each plant, and fed 240
 Flow'rs worthy of Paradise, which not nice art
 In beds, and curious knots, but nature boon
 Pour'd forth profuse on hill, and dale, and plain,
 Both where the morning sun first warmly smote
 The open field, and where the un-pierc'd shade 245
 Imbrown'd the noon-tide bow'rs. Thus was this place,
 A happy rural seat of various view :
 Groves whose rich trees wept od'rous gums and balm ;
 Others whose fruit, burnish'd with golden rind,
 Hung amiable ; HESPERIAN fables true, 250
 If true, here only, and of delicious taste.
 Betwixt them lawns, or level downs, and flocks
 Grazing the tender herb, were interpos'd :
 Or palmy hillock, or the flow'ry lap
 Of some irriguous valley spread her store ; 255
 Flow'rs of all hue, and without thorn the rose.
 Another side, umbrageous grots and caves
 Of cool recess, o'er which the mantling vine
 Lays forth her purple grape, and gently creeps
 Luxuriant : mean-while murm'ring waters fall 260
 Down the slope hills, dispers'd, or in a lake,
 (That to the fringed bank with myrtle crown'd
 Her crystal mirror holds) unite their streams.
 The birds their choir apply ; airs, vernal airs,
 Breathing the smell of field and grove, attune 265
 The

The trembling leaves, while universal PAN,
 Knit with the GRACES and the HOURS in dance,
 Led on th' eternal spring. Not that fair field
 Of ENNA, where PROSERPINE gathering flow'rs
 Her self a fairer flow'r, by gloomy DIS 270
 Was gather'd; which cost CERES all that pain
 To seek her through the world: nor that sweet grove
 Of DAPHNE by ORONTES, and th' inspir'd
 CASTALIAN spring, might with this Paradise
 Of EDEN strive: nor that NYSEIAN isle 275
 Girt with the river TRITON, where old CHAM,
 (Whom Gentiles AMMON call, and LIBYAN JOVE)
 Hid AMALTHEA, and her florid son
 Young BACCHUS, from his stepdame RHEA's eye:
 Nor where ABASSIN Kings their issue guard, 280
 Mount AMARA (though by this some suppos'd
 True Paradise) under the ÆTHIOP Line
 By NILUS' head, inclos'd with shining rock,
 A whole day's journey high; but wide remote
 From this ASSYRIAN garden: where the fiend 285
 Saw un-delighted all delight, all kind
 Of living creatures, new to sight, and strange.

Two of far nobler shape, erect and tall,
 Godlike erect! with native honor clad
 In naked majesty, seem'd Lords of all: 290
 And worthy seem'd: for in their looks divine
 The image of their glorious Maker shone,
 Truth, wisdom, sanctitude severe and pure;
 Severe, but in true filial freedom plac'd,
 Whence true authority in men: though both 295
 Not equal, as their sex not equal seem'd:
 For contemplation he, and valor form'd;
 For softness she, and sweet attractive grace;
 He, for GOD only; she, for GOD in him.
 His fair large front, and eye sublime, declar'd 300
 Absolute rule; and hyacinthin locks
 Round from his parted forelock manly hung
 Clustering, but not beneath his shoulders broad.
 She, as a veil, down to the slender waist

Her

Her unadorned golden tresses wore, 305
Dishevel'd ; but in wanton ringlets wav'd,
As the vine curls her tendrils, which imply'd
Subjection, but requir'd with gentle sway ;
And by her yielded, by him best receiv'd :
Yielded with coy submission, modest pride, 310
And sweet reluctant amorous delay.
Nor those mysterious parts were then conceal'd ;
Then was not guilty shame, dishonest shame
Of nature's works ; honour dishonourable !
Sin-bred ! how have ye troubled all mankind 315
With shews instead, mere shews of seeming pure ;
And banish'd from man's life his happiest life,
Simplicity, and spotless innocence ?
So pass'd they naked on, nor shun'd the sight
Of God, or Angel, for they thought no ill. 320
So hand in hand they pass'd, the loveliest pair
That ever since in love's embraces met ;
ADAM the goodliest man of men since born
His sons ; the fairest of her Daughters EVE.
Under a tuft of shade, that on a green 325
Stood whisp'ring soft, by a fresh fountain-side
They sat them down ; and after no more toil
Of their sweet gard'ning labour, than suffic'd
To recommend cold ZEPHYR, and made ease
More easy, wholesome thirst and appetite 330
More grateful, to their supper fruits they fell,
Nectarine fruits ! which the compliant boughs
Yielded them, side-long as they sat recline
On the soft downy bank damask'd with flow'rs.
The savoury pulp they chew, and in the rind, 335
Still as they thirsted, scoop the brimming stream :
Nor gentle purpose, nor endearing smiles
Wanted, nor youthful dalliance, as beseems
Fair couple, link'd in happy nuptial league,
Alone as they. About them frisking plaid 340
All beasts of th' earth, since wild, and of all chase,
In wood, or wilderness, forest, or den ;
Sporting the lion ramp'd, and in his paw
Dandled the kid ; bears, tigers, ounces, pards,
Gam-

Gambol'd before them; th' unwieldy elephant, 345
 To make them mirth, us'd all his might, and wreath'd
 His lithe proboscis: close the serpent fly
 Insinuating, wove with Gordian twine
 His braided train, and of his fatal guile
 Gave proof unheeded: others on the grass 350
 Couch'd, and now fill'd with pasture gazing fat,
 Or bed-ward ruminating: for the sun,
 Declin'd, was hasting now with prone career
 To th' ocean isles, and in th' ascending scale
 Of heav'n the stars that usher evening rose: 355
 When SATAN still in gaze, as first he stood,
 Scarce thus at length fail'd speech recover'd sad.

O Hell! what do mine eyes with grief behold!
 Into our room of blifs thus high advanc'd
 Creatures of other mold; earth-born perhaps, 360
 Not spirits; yet to heav'nly spirits bright
 Little inferior: whom my thoughts pursue
 With wonder, and could love, so lively shines
 In them divine resemblance, and such grace
 The hand that form'd 'em on their shape hath pour'd.
 Ah gentle pair! ye little think how nigh 366
 Your change approaches; when all these delights
 Will vanish, and deliver ye to woe;
 More woe, the more your taste is now of joy:
 Happy! but for so happy ill secur'd 370
 Long to continue: and this high seat your heav'n,
 Ill-fenc'd for heav'n, to keep out such a foe
 As now is enter'd: yet no purpos'd foe
 To you, whom I could pity thus forlorn,
 Though I unpitied. League with you I seek, 375
 And mutual amity so strait, so close,
 That I with you must dwell, or you with me
 Henceforth: my dwelling haply may not please,
 Like this fair Paradise, your sense; yet such
 Accept, your Maker's work; He gave it me, 380
 Which I as freely give: hell shall unfold,
 To entertain you two, her widest gates,
 And send forth all her Kings: there will be room,
 Not

(Not like these narrow limits,) to receive
 Your numerous offspring: if no better place, 385
 Thank Him who puts me loth to this revenge
 On you, who wrong me not, for Him who wrong'd.
 And should I at your harmless innocence
 Melt, (as I do) yet publick reason just,
 Honour and empire with revenge enlarg'd, 390
 By conqu'ring this new world, compels me now
 To do, what else (though damn'd) I should abhor.

So spake the fiend, and with necessity,
 (The tyrant's plea,) excus'd his devilish deeds.
 Then from his lofty stand on that high tree, 395
 Down he alights among the sportful herd
 Of those four-footed kinds; himself now one,
 Now other, as their shape serv'd best his end
 Nearer to view his prey, and un-espy'd
 To mark what of their state he more might learn, 400
 By word or action mark'd; about them round,
 A lion now he stalks with fiery glare;
 Then, as a tyger, who by chance hath spy'd,
 In some purlieu, two gentle fawns at play,
 Strait couches close, then rising changes oft 405
 His couchant watch, as one who chose his ground,
 Whence rushing, he might surest seize them both,
 Grip'd in each paw: when ADAM, first of men,
 To first of women, EVE, thus moving speech,
 Turn'd him, all ear, to hear new utterance flow. 410

Sole partner, and sole part of all these joys!
 Dearer thy self than all! needs must the Pow'r
 That made us, and for us this ample world,
 Be infinitely good, and of His good
 As liberal and free as infinite; 415
 That rais'd us from the dust, and plac'd us here
 In all this happiness, who at His hand
 Have nothing merited, nor can perform
 Ought whereof He hath need: He! who requires
 From us no other service than to keep 420
 This one, this easy charge, of all the trees

In Paradise, that bear delicious fruit
 So various, not to taste that only Tree
 Of Knowledge, planted by the Tree of Life:
 So near grows death to life! whate'er death is: 425
 Some dreadful thing, no doubt: for well thou know'st
 God hath pronounc'd it death to taste that tree,
 The only sign of our obedience left,
 Among so many signs of pow'r and rule,
 Confer'd upon us; and dominion giv'n 430
 Over all other creatures that possess
 Earth, air, and sea. Then let us not think hard
 One easy prohibition, who enjoy
 Free leave so large to all things else, and choice
 Unlimited of manifold delights: 435
 But let us ever praise Him, and extol
 His bounty, following our delightful task,
 To prune these growing plants, and tend these flow'rs,
 Which were it toilsome, yet with thee were sweet.

To whom thus EVE reply'd. O thou! for whom,
 And from whom I was form'd; flesh of thy flesh, 441
 And without whom am to no end; my guide,
 And head! what thou hast said, is just and right.
 For we to Him indeed all praises owe,
 And daily thanks; I chiefly, who enjoy 445
 So far the happier lot, enjoying thee
 Pre-eminent by so much odds; while thou
 Like consort to thy self canst no where find.
 That day I oft remember, when from sleep
 I first awak'd, and found my self repos'd 450
 Under a shade on flow'rs; much wond'ring where,
 And what I was, whence thither brought, and how.
 Not distant far from thence a murmuring sound
 Of waters issu'd from a cave, and spread
 Into a liquid plain, then stood unmov'd, 455
 Pure as th' expanse of heav'n: I thither went,
 With un-experienc'd thought, and laid me down
 On the green bank, to look into the clear
 Smooth lake, that to me seem'd another sky.
 As I bent down to look, just opposite 460
 K A shape

A shape within the watry gleam appear'd,
 Bending to look on me : I started back ;
 It started back : but pleas'd I soon return'd ;
 Pleas'd it return'd as soon ; with answering looks
 Of sympathy and love : there I had fix'd 465
 Mine eyes till now, and pin'd with vain desire,
 Had not a voice thus warn'd me, " What thou seest,
 " What there thou seest, fair Creature, is thy self ;
 " With thee it came and goes : but follow me,
 " And I will bring thee where no shadow stays 470
 " Thy waiting and thy soft embraces ; he
 " Whose image thou art : him thou shalt enjoy
 " Inseparably thine, to him shalt bear
 " Multitudes like thy self, and thence be call'd
 " Mother of human race." What could I do, 475
 But follow straight, invisibly thus led ?
 Till I espied thee ? fair indeed, and tall,
 Under a plantan ; yet, methought, less fair,
 Less winning soft, less amiably mild,
 Than that smooth watry image : back I turn'd, 480
 Thou following cry'dst aloud, return fair EVE,
 Whom fly'st thou ? whom thou fly'st, of him thou art,
 His flesh, his bone ; to give thee Being I lent
 Out of my side to thee, nearest my heart ;
 Substantial life, to have thee by my side 485
 Henceforth an individual solace dear :
 Part of my soul, I seek thee ; and thee claim,
 My other half ! — With that, thy gentle hand
 Seiz'd mine ; I yielded ; and from that time see
 How beauty is excell'd by manly grace, 490
 And wisdom, which alone is truly fair.

So spake our general mother ; and with eyes
 Of conjugal attraction unprov'd,
 And meek surrender, half embracing lean'd 495
 On our first father : half her swelling breast
 Naked met his under the flowing gold
 Of her loose tresses hid : he (in delight
 Both of her beauty and submissive charms,)
 Smil'd with superior love ; as JUPITER

On JUNO smiles, when he impregns the clouds, 500
That shed May-flow'rs ; and press'd her matron-lip
With kisses pure :——aside the devil turn'd
For envy, yet with jealous leer malign
Ey'd them askance ; and to himself thus plain'd.

Sight hateful, sight tormenting ! thus these two, 505
Imparadis'd in one another's arms
(The happier EDEN !) shall enjoy their fill
Of bliss on bliss : while I to hell am thrust,
Where neither joy, nor love, but fierce desire,
(Among our other torments not the least) 510
Still unfulfill'd with pain of longing, pines.
Yet let me not forget what I have gain'd
From their own mouths ; all is not theirs, it seems :
One fatal Tree there stands of Knowledge call'd,
Forbidden them to taste. Knowledge forbidden ? 515
Suspicious, reasonless. Why should their Lord
Envy them that ? can it be sin to know ?
Can it be death ? and do they only stand
By ignorance ? is that their happy state,
The proof of their obedience and their faith ? 520
O fair foundation laid whereon to build
Their ruin ! hence I will excite their minds
With more desire to know, and to reject
Envious commands, invented with design
To keep them low ; whom knowledge might exalt
Equal with Gods : aspiring to be such, 525
They taste, and die : what likelier can ensue ?
But first, with narrow search I must walk round
This garden, and no corner leave un-spy'd ;
A chance, but chance may lead where I may meet 530
Some wandering spirit of heav'n, by fountain-side,
Or in thick shade retir'd, from him to draw
What further would be learn'd. Live while ye may,
Yet happy pair ! enjoy, till I return,
Short pleasures ; for long woes are to succeed ! 535

So saying, his proud step he scornful turn'd,
But with sly circumspection ; and began

Through wood, through waste, o'er hill, o'er dale his roam.
Mean-while in utmost longitude, where heav'n
With earth and ocean meets, the setting sun 540
Slowly descended; and with right aspect
Against the eastern gate of Paradise
Level'd his ev'ning rays: it was a rock
Of alabaster, pil'd up to the clouds,
Conspicuous far; winding with one ascent 545
Accessible from earth, one entrance high:
The rest was craggy cliff, that over-hung
Still as it rose, impossible to climb.
Betwixt these rocky pillars GABRIEL sat,
Chief of th' Angelick guards, awaiting night: 550
About him exercis'd heroic games
'Th' unarmed youth of heav'n; but nigh at hand
Cœlestial armory, shields, helms, and spears,
Hung high, with diamond flaming, and with gold.
'Thither came URIEL, gliding through the ev'n 555
On a sun-beam, swift as a shooting star
In autumn thwarts the night, when vapours fir'd
Impress'd the Air, and shew the mariner
From what point of his Compass to beware
Impetuous winds: he thus began in haste. 560

GABRIEL! to thee thy course by lot hath giv'n
Charge and strict watch, that to this happy place
No evil thing approach, or enter in:
This day, at height of noon, came to my sphere
A spirit; zealous, as he seem'd, to know 565
More of th' Almighty's works; and chiefly man,
God's latest image: I describ'd his way,
Bent all on speed, and mark'd his aery gait:
But in the mount that lies from EDEN north,
Where he first lighted, soon discern'd his looks 570
Alien from heav'n, with passions foul obscur'd:
Mine eye pursu'd him still, but under shade
Lost sight of him: one of the banish'd crew,
I fear, hath ventur'd from the Deep to raise
New troubles; him thy care must be to find. 575

To whom the winged warrior thus return'd: URIEL!

URIEL ! no wonder if thy perfect sight,
 Amid the sun's bright circle where thou sit'st,
 See far and wide : in at this gate none pass
 The vigilance here plac'd, but such as come 580
 Well known from heav'n ; and since meridian hour
 No creature thence. If spirit of other sort,
 So minded, have o'er-leap'd these earthly bounds
 On purpose, hard thou know'st it to exclude
 Spiritual substance with corporeal bar. 585
 But if within the circuit of these walks,
 In whatsoever shape he lurk, of whom
 Thou tell'st, by morrow dawning I shall know.

So promis'd he ; and URIEL to his charge 590
 Return'd, on that bright beam, whose point now rais'd
 Bore him slope downward to the sun, now fall'n
 Beneath th' AZORES : whether the prime orb,
 Incredible how swift, had thither rowl'd
 Diurnal ; or this less voluble earth,
 By shorter flight to th' east, had left him there, 595
 Arraying with reflected purple, and gold,
 The clouds that on his western throne attend.

Now came still evening on, and twilight gray
 Had in her sober livery all things clad :
 Silence accompany'd ; for beast and bird, 600
 They to their grassy couch, these to their nests,
 Were flunk ; all but the wakeful nightingale ;
 She all night long her amorous descant sung ;
 Silence was pleas'd : now glow'd the firmament
 With living saphirs ; HESPERUS, that led 605
 The starry host, rode brightest ; till the moon,
 Rising in clouded majesty at length,
 Apparent Queen, unveil'd her peerless light,
 And o'er the dark her silver mantle threw ;
 When ADAM thus to EVE : Fair consort ! th' hour 610
 Of night, and all things now retir'd to rest,
 Mind us of like repose ; since God hath set
 Labour and rest, as day and night, to men
 Successive ; and the timely dew of sleep,

Now falling with soft flumbrous weight, inclines 615
 Our eye-lids. Other creatures all day long
 Rove idle, un-employ'd, and less need rest:
 Man hath his daily work of body, or mind,
 Appointed, which declares his dignity,
 And the regard of heav'n on all his ways : 620
 While other animals unactive range ;
 And of their doings God takes no account.
 To-morrow, ere fresh morning streak the east
 With first approach of light, we must be ris'n,
 And at our pleasant labour, to reform 625
 Yon flowry arbors ; yonder allies green,
 Our walk at noon, with branches overgrown ;
 That mock our scant manuring, and require
 More hands than ours to lop their wanton growth.
 Those blossoms also, and those dropping gums, 630
 That lie bestrown unsightly and unsmooth,
 Ask riddance, if we mean to tread with ease :
 Mean while, as nature wills, night bids us rest.

To whom thus EVE, with perfect beauty adorn'd.
 My author, and disposer ! what thou bid'st 635
 Un-argu'd I obey ; so God ordains :
 God is thy law, thou mine : to know no more
 Is woman's happiest knowledge, and her praise.
 With thee conversing I forget all time ;
 All seasons, and their change, all please alike : 640
 Sweet is the breath of morn, her rising sweet,
 With charm of earliest birds : pleasant the sun,
 When first on this delightful land he spreads
 His orient beams, on herb, tree, fruit, and flow'r,
 Glist'ring with dew : fragrant the fertile earth 645
 After soft show'rs : and sweet the coming on
 Of grateful ev'ning mild : then silent night,
 With this her solemn bird, and this fair moon,
 And these the gems of heav'n, her starry train.
 But neither breath of morn, when she ascends 650
 With charm of earliest birds : nor rising sun
 On this delightful land : nor herd, fruit, flow'rs,
 Glist'ring with dew ; nor fragrance after show'rs :

Nor

Nor grateful evening mild : nor silent night,
With this her solemn bird, nor walk by moon : 655
Or glittering star-light, without thee is sweet.
But wherefore all night long shine these ? for whom
This glorious sight, when sleep hath shut all eyes ?

To whom our general ancestor reply'd.
Daughter of God and man, accomplish'd EVE ! 660
These have their course to finish round the earth,
By morrow ev'ning ; and from land to land
In order, though to nations yet unborn,
Ministring light prepar'd, they set and rise :
Lest total darkness should by night regain 665
Her old possession, and extinguish life
In nature, and all things ; which these soft fires
Not only enlighten, but with kindly heat,
Of various influence, foment and warm,
Temper or nourish ; or in part shed down 670
Their stellar virtue on all kinds that grow
On earth ; made hereby apter to receive
Perfection from the sun's more potent ray.
These then, though unbeheld in deep of night, 674
Shine not in vain ; nor think, though men were none,
That heav'n would want spectators, GOD want praise :
Millions of spiritual creatures walk the earth
Unseen, both when we wake, and when we sleep :
All these, with ceaseless praise, his works behold
Both day and night : how often, from the steep 680
Of echoing hill, or thicket, have we heard
Cœlestial voices to the midnight air
(Sole, or responsive each to other's note)
Singing their great Creator ? oft in bands
While they keep watch, or nightly rounding walk, 685
With heav'nly touch of instrumental sounds,
In full harmonic number join'd, their songs
Divide the night, and lift our thoughts to heaven.

Thus talking, hand in hand, along they pass'd
On to their blissful bow'r : it was a place 690

Chose

Chose by the Sov'reign Planter, when He fram'd
 All things to man's delightful use: the roof,
 Of thickest covert, was inwoven shade,
 Laurel, and myrtle; and what higher grew,
 Of firm and fragrant leaf: on either side 695
 Acanthus, and each od'rous bushy shrub,
 Fenc'd up the verdant wall: each beauteous flow'r,
 Iris all hues, roses, and jessamin
 Rear'd high their flourish'd heads between, and wrought
 Mosaic: underfoot the violet, 700
 Crocus, and hyacinth, with rich in-lay
 Broider'd the ground; more colour'd than with stone
 Of costliest emblem: other creature here,
 Beast, bird, insect, or worm, durst enter none;
 Such was their awe of man! In shady bow'r 705
 More sacred, and sequester'd, though but feign'd,
 PAN, or SYLVANUS, never slept; nor Nymph,
 Nor FAUNUS, haunted. Here, in close recess,
 With flowers, garlands, and sweet-smelling herbs,
 Espoused EVE deck'd first her nuptial bed: 710
 And heav'nly Choirs the Hymenæan sung,
 What day the genial Angel to our fire
 Brought her, in naked beauty more adorn'd,
 More lovely, than PANDORA; whom the Gods
 Endow'd with all their gifts, (and O, too like 715
 In sad event!) when to th'un-wiser son
 Of JAPHET brought by HERMES, she insnar'd
 Mankind with her fair looks, to be aveng'd
 On him who had stole Jove's authentic fire.

Thus at their shady Lodge arriv'd, both stood, 720
 Both turn'd, and under open sky ador'd
 The God that made both sky, air, earth, and heav'n,
 Which they beheld; the moon's resplendent globe,
 And starry Pole: Thou also mad'st the night,
 Maker Omnipotent! and Thou the day, 725
 Which we in our appointed work employ'd
 Have finish'd, happy in our mutual help,
 And mutual love, the crown of all our bliss
 Ordain'd by Thee; and this delicious place,

For

For us too large; where Thy abundance wants
Partakers, and un-crop'd falls to the ground.
But Thou has promis'd from us two a race
To fill the earth, who shall with us extol
Thy goodness infinite, both when we wake,
And when we seek, as now, Thy gift of sleep.

730

735

This said unanimous, and other rites
Observing none, but adoration pure,
Which God likes best, into their inmost bow'r
Handed they went; and (eas'd the putting off
These troublesome disguises which we wear,)
Straight side by side were laid: nor turn'd, I ween,
ADAM from his fair spouse; nor EVE the rites
Mysterious of connubial love refus'd:
Whatever hypocrites austere talk
Of purity, and place, and innocence;
Defaming as impure what God declares
Pure; and commands to some, leaves free to all.
Our Maker bids increase; who bids abstain,
But our destroyer, foe to God, and man?
Hail wedded love! mysterious law, true source
Of human offspring, sole propriety
In Paradise, of all things common else.
By thee adult'rous lust was driv'n from men,
Among the bestial herds to range; by thee,
(Founded in reason, loyal, just, and pure)
Relations dear, and all the charities
Of father, son, and brother, first were known.
Far be it, that I should write thee sin or blame!
Or think thee unbefitting holiest place;
Perpetual fountain of domestic sweets!
Whose bed is undefil'd and chaste pronounc'd,
Present, or past; as saints and patriarchs us'd.
Here, Love his golden shafts employs; here lights
His constant lamp; and waves his purple wings;
Reigns here and revels: not in the bought smile
Of harlots, loveless, joyless, un-ender'd;
Casual fruition! nor in Court-amours,
Mix'd dance, or wanton mask, or midnight ball,

740

745

750

755

760

765

Or ferenate, which the starv'd lover sings
 To his proud Fair; best quitted with disdain. 770
 These, lull'd by nightingales, embracing slept;
 And on their naked limbs the flow'ry roof
 Shower'd roses, which the morn repair'd. Sleep on,
 Blest pair! and O! yet happiest, if ye seek
 No happier state, and know to know no more. 775

Now had night measur'd, with her shadowy cone,
 Half-way up hill this vast sublunar vault:
 And from their ivory port the Cherubim
 Forth issuing at th' accusom'd hour, stood arm'd
 To their night watches in warlike parade, 780
 When GABRIEL to his next in pow'r thus spake.

UZZIEL! half these draw off, and coast the south
 With strictest watch: these other wheel the north:
 Our circuit meets full west. As flame they part,
 Half wheeling to the shield, half to the spear. 785
 From these, two strong and subtile spirits he call'd,
 That near him stood, and gave them thus in charge.

ITHURIEL, and ZEPHON! with wing'd speed
 Search thro' this garden, leave unsearch'd no nook;
 But chiefly where those two fair creatures lodge, 790
 Now laid perhaps asleep, secure of harm.
 This evening from the sun's decline arriv'd,
 Who tells of some infernal spirit, seen
 Hitherward bent (who could have thought?) escap'd
 The bars of hell; on errand bad, no doubt: 795
 Such, where ye find, seize fast, and hither bring.

So saying, on he led his radiant files,
 Dazling the moon: these to the bow'r direct,
 In search of whom they fought: him there they found,
 Squat like a toad, close at the ear of EVE; 800
 Assaying, by his devilish art, to reach
 The organs of her fancy, and with them forge
 Illusions, as he list, phantasms and dreams:
 Or if, inspiring venom, he might taint

Th' animal

Th' animal spirits, that from pure blood arise 805
Like gentle breaths from rivers pure; thence raise
At last distemper'd, discontented thoughts;
Vain hopes, vain aims, inordinate desires,
Blown up with high conceits ingendring pride.
Him thus intent ITHURIEL with his spear 810
Touch'd lightly; (for no falsehood can endure
Touch of celestial temper, but returns
Of force to its own likeness) up he starts,
Discover'd and surpriz'd. As when a spark
Lights on a heap of nitrous powder, laid 815
Fit for the tun, some magazine to store
Against a rumor'd war, the smutty grain
With sudden blaze diffus'd, inflames the air:
So started up, in his own shape, the fiend.
Back step'd those two fair Angels, half amaz'd, 820
So sudden to behold the grisly King;
Yet thus, unmov'd with fear, accost him soon.

Which of those rebel spirits, adjudg'd to hell,
Com'st thou, escap'd thy prison? and transform'd
Why sat'st thou, like an enemy in wait, 825
Here watching at the head of these that sleep?

Know ye not then, said SATAN, fill'd with scorn,
Know ye not Me? ye knew me once no mate
For you; there sitting where you durst not soar:
Not to know me argues yourselves unknown, 830
The lowest of your throng: or if ye know,
Why ask ye, and superfluous begin
Your message, like to end as much in vain?

To whom thus ZEPHON, answering scorn with scorn.
Think not, revolted spirit! thy shape the same, 835
Or undiminish'd brightness, to be known
As when thou stoodst in heav'n upright and pure:
That glory then, when thou no more wast good,
Departed from thee; and thou resemblest now
Thy sin, and place of doom, obscure, and foul. 840
But come! for thou, be sure, shalt give account

To him who sent us, whose charge is to keep
This place inviolable, and these from harm.

So spake the Cherub; and his grave rebuke,
Severe in youthful beauty, added grace 845
Invincible: abash'd the devil stood,
And felt how awful goodness is, and saw
Virtue in her shape how lovely; saw, and pin'd
His loss: but chiefly to find here observ'd
His lustre visibly impair'd: yet seem'd 850
Undaunted. If I must contend, said he,
Best with the best, the sender not the sent,
Or all at once; more glory will be won,
Or less be lost. Thy fear, said ZEPHON bold,
Will save us trial what the least can do 855
Single against thee wicked, and thence weak.

The fiend reply'd not, overcome with rage;
But like a proud steed rein'd, went haughty on,
Champing his iron curb: to strive, or fly,
He held it vain; awe from above had quell'd 860
His heart, not else dismay'd. Now drew they nigh
The western point, where those half-rounding guards
Just met, and closing stood in squadron join'd,
Awaiting next command; to whom their Chief,
GABRIEL, from the front thus call'd aloud. 865

O friends! I hear the tread of nimble feet
Hasting this way; and now by glimps discern
ITHURIEL, and ZEPHON, through the shade;
And with them comes a third of regal port,
But faded splendor wan; who by his gait, 870
And fierce demeanor, seems the Prince of hell;
Not likely to part hence without contest:
Stand firm, for in his look defiance lours.

He scarce had ended, when those two approach'd,
And brief related whom they brought, where found,
How busied, in what form and posture couch'd: 876
To whom with stern regard thus GABRIEL spake.

Why

Why hast thou, SATAN! broke the bounds prescrib'd
 To thy transgressions, and disturb'd the charge
 Of others, who approve not to transgress 880
 By thy example? but have pow'r and right,
 To question thy bold entrance on this place;
 Employ'd, it seems, to violate sleep, and those
 Whose dwelling God hath planted here in bliss?

To whom thus SATAN, with contemptuous brow:
 GABRIEL! thou hadst in heav'n th' esteem of wise,
 And such I held thee; but this question ask'd 887
 Puts me in doubt. Lives there who loves his pain?
 Who would not, finding way, break loose from hell,
 Tho' thither doom'd? thou wouldst thy self, no doubt,
 And boldly venture to whatever place, 891
 Farthest from pain; where thou might'st hope to change
 Torment with ease, and soonest recompense
 Dole with delight; which in this place I fought:
 To thee no reason, who know'st only good, 895
 But evil hast not try'd. And wilt object
 His will who bound us? let Him surer bar
 His iron gates, if He intends our stay
 In that dark durance! thus much what was ask'd.
 The rest is true: they found me where they say; 900
 But that implies not violence, or harm.

Thus he in scorn. The warlike Angel mov'd,
 Disdainfully half smiling, thus reply'd.
 O loss of one in heav'n to judge of wise,
 Since SATAN fell, whom folly overthrew: 905
 And now returns him from his prison 'scap'd,
 Gravely in doubt whether to hold them wise,
 Or not, who ask what boldness brought him hither
 Un-licens'd, from his bounds in hell prescrib'd:
 So wise he judges it to fly from pain 910
 However, and to 'scape his punishment!
 So judge thou still, presumptuous! till the wrath,
 Which thou incur'st by flying, meet thy flight
 Sev'nfold, and scourge that wisdom back to hell,

Which taught thee yet no better, that no pain 915
 Can equal anger infinite provok'd.
 But wherefore thou alone? wherefore with thee
 Came not all hell broke loose? is pain to them
 Less pain, less to be fled? or thou than they
 Less hardy to endure? courageous Chief! 920
 The first in flight from pain! Hadst thou alledg'd
 To thy deserted host this cause of flight,
 Thou surely hadst not come sole fugitive.

To which the fiend thus answer'd, frowning stern.
 Not that I less endure, or shrink from pain, 925
 Insulting Angel! well thou know'st: I stood
 Thy fiercest, when in battel to thy aid
 The blasting vollied thunder made all speed,
 And seconded thy else not dreaded spear.
 But still thy words at random, as before, 930
 Argue thy in-experience, what behooves,
 (From hard assays, and ill successes past,)
 A faithful Leader, not to hazard all
 Through ways of danger, by himself untry'd:
 I therefore, I alone, first undertook 935
 To wing the desolate abyss, and spy
 This new-created world, whereof in hell
 Fame is not silent; here in hope to find
 Better abode, and my afflicted Pow'rs
 To settle here on earth, or in mid air; 940
 Though, for possession, put to try once more
 What thou and thy gay legions dare against:
 Whose easier business were to serve their Lord
 High up in heav'n, with songs to hymn His throne,
 And practise'd distances to cringe, not fight. 945

To whom the warrior Angel soon reply'd:
 To say, and straight unsay, pretending first,
 Wise to fly pain, professing next the spy,
 Argues no Leader, but a liar trac'd,
 SATAN! and could thou *faithful* add? O name,
 O sacred name of faithfulness profan'd! 951
 Faithful to whom? to thy rebellious crew,

Army

Army of fiends ? fit body to fit head !
Was this your discipline and faith engag'd,
Your military obedience, to dissolve 955
Allegiance to th' acknowledg'd Power supreme ?
And thou, fly hypocrite ! who now wouldst seem
Patron of liberty, who more than thou
Once fawn'd, and cring'd, and servily ador'd
Heav'n's awful Monarch ? wherefore ? but in hope 660
To dispossess him, and thy self to reign ?
But mark what I aread thee now : avànt !
Fly thither whence thou fledst ! If from this hour
Within these hallow'd limits thou appear,
Back to th' infernal pit I drag thee chain'd, 965
And seal thee so, as henceforth not to scorn
The facil gates of hell too slightly barr'd.

So threaten'd he : but SATAN to no threats
Gave heed, but waxing more in rage, reply'd.

Then, when I am thy captive, talk of chains, 970
Proud limitary Cherub ! but ere then
Far heavier load thy self expect to feel
From my prevailing arm ; though heaven's King
Ride on thy wings, and thou with thy compeers
Us'd to the yoke, draw'st his triumphant wheels 975
In progress thro' the road of heav'n star-pav'd.

While thus he spake, th' Angelic squadron bright
Turn'd fiery red, sharpning in mooned horns
Their phalanx, and began to hem him round
With ported spears ; as thick, as when a field, 980
Of CERES, ripe for harvest, waving bends
Her bearded grove of ears, which way the wind
Sways them ; the careful plowman doubting stands,
Left on the threshing-floor his hopeful sheaves
Prove chaff. On th' other side, SATAN alarm'd, 985
Collecting all his might, dilated stood
Like TENERIF, or ATLAS, un-remov'd :
His stature reach'd the sky, and on his crest
Sat Horror plum'd ; nor wanted in his grasp

What seem'd both spear and shield. Now dreadful deeds
 Might have ensu'd: not only Paradise 991
 In this commotion, but the starry cope
 Of heav'n perhaps, or all the elements,
 At least had gone to wreck, disturb'd and torn
 With violence of this conflict, had not soon 995
 Th' Eternal, to prevent such horrid fray,
 Hung forth in heav'n his golden scales, yet seen
 Betwixt ASTRÆA, and the Scorpion Sign,
 (Wherein all things created first he weigh'd,
 The pendulous round earth, with balanc'd air 1000
 In counterpoise; now, ponders all events,
 Battels, and realms:) in these he put two weights,
 The sequel each of parting, and of fight;
 The latter quick up flew, and kick'd the beam:
 Which GABRIEL spying, thus bespake the fiend. 1005

SATAN! I know thy strength, and thou know'st mine:
 Neither our own, but giv'n: what folly then
 To boast what arms can do? since thine no more
 Than heav'n permits; nor mine, tho' double now
 To trample thee as mire: for proof look up, 1010
 And read thy lot in yon cœlestial Sign:
 Where thou art weigh'd, and shown how light, how weak,
 If thou resist.—The fiend look'd up, and knew
 His mounted scale aloft: nor more; but fled 1014
 Murm'ring, and with him fled the shades of night.

The End of the fourth Book.





THE
FIFTH BOOK
OF
PARADISE LOST.

The ARGUMENT.

Morning approach'd, Eve relates to Adam her troublesome dream; he likes it not, yet comforts her: they come forth to their day labours: their morning hymn at the door of their bower. GOD, to render Man inexcusable, sends Raphael to admonish him of his obedience, of his free estate, of his enemy near at hand, who he is, and why his enemy, and whatever else may avail Adam to know. Raphael comes down to Paradise; his appearance describ'd, his coming discern'd by Adam afar-off, sitting at the door of his bower; he goes out to meet him, brings him to his lodge, entertains him with the choicest fruits of Paradise got together by Eve; their discourse at table: Raphael performs his message, minds Adam of his state, and of his enemy; relates, at Adam's request, who that enemy is, and how he came to be so; beginning from his first revolt in heav'n, and the occasion thereof; how he drew his legions after him to the parts of the north, and there incited them to rebel with him; persuading all but only Abdiel, a Seraph, who in argument dissuades and opposes him, then forsakes him.



OW Morn, her rosy steps in th' eastern
clime

Advancing, sow'd the earth with orient
pearl,

When ADAM wak'd: so custom'd; for his
sleep

Was aery-light, from pure digestion bred,
And temperate vapours bland, which th' only found 5

Of leaves, and fuming rills, (AURORA's fan)

Lightly dispers'd, and the shrill matin song

Of birds on every bough. So much the more

His wonder was, to find unwaken'd EVE

With tresses discompos'd, and glowing cheek, 10

As through unquiet rest: he, on his side

Leaning half-rais'd, with looks of cordial love

Hung over her enamour'd; and beheld

Beauty, which, whether waking or asleep,

Shot forth peculiar graces: then, with voice 15

Mild as when ZEPHYRUS on FLORA breathes,

Her hand soft-touching, whisper'd thus: Awake

My fairest, my espous'd, my latest found,

Heav'n's last best gift, my ever new delight!

Awake: the morning shines, and the fresh field 20

Calls us; we lose the prime, to mark how spring

Our tended plants, how blows the citron grove,

What drops the myrrh, and what the balmy reed,

How nature paints her colours, how the bee

Sits on the bloom extracting liquid sweet. 25

Such whisp'ring wak'd her, but with startled eye
On ADAM; whom embracing, thus she spake.

O sole! in whom my thoughts find all repose,
My glory, my perfection! glad I see
'Thy face, and morn return'd; for I this night, 30
(Such night till this I never pass'd,) have dream'd,
(If dream'd) not, as I oft am wont, of thee,
Works of day pass'd, or morrow's next design;
Bat of offence and trouble, which my mind

Knew

Knew never till this irksome night. Methought
Close at mine ear one call'd me forth to walk
With gentle voice; I thought it thine: it said,
Why sleep'st thou EVE? now is the pleasant time,
The cool, the silent, save where silence yields
To the night warbling bird, that now awake
Tunes sweetest his love-labour'd song; now reigns
Full-orb'd the moon, and with more pleasant light
Shadowy sets off the face of things; in vain,
If none regard: heav'n wakes with all his eyes;
Whom to behold but Thee, nature's desire?
In whose sight all things joy, with ravishment
Attracted by thy beauty still to gaze.
I rose, as at thy call; but found thee not:
To find thee I directed then my walk;
And on, methought, alone I pass'd, thro' ways
That brought me on a sudden to the Tree
Of interdicted Knowledge: fair it seem'd,
Much fairer to my fancy than by day:
And as I wondring look'd, beside it stood
One shap'd, and wing'd, like one of those from Heav'n,
By us oft seen: his dewy locks distill'd
AMBROSIA; on that tree he also gaz'd;
And, O fair plant, said he, with fruit surcharg'd!
Deigns none to ease thy load, and taste thy sweet?
Nor God, nor man? Is knowledge so despis'd?
Or envy, or what reserve forbids to taste?
Forbid who will, none shall from me withhold
Longer thy offer'd good: why else set here?
This said, he paus'd not, but with vent'rous arm
He pluck'd, he tasted: me damp horror chill'd
At such bold words, vouch'd with a deed so bold.
But he thus, overjoy'd: O fruit divine!
Sweet of thy self, but much more sweet thus crop'd!
Forbidden here, it seems as only fit
For Gods, yet able to make Gods of men:
And why not Gods of men, since good the more
Communicated, more abundant grows,
The author not impair'd, but honour'd more?
Here, happy creature, fair Angelic EVE!

Partake

Partake thou also: happy though thou art, 75
 Happier thou may'st be, worthier canst not be:
 Taste this, and be henceforth among the Gods
 Thy self a Goddes; not to earth confin'd,
 But sometimes in the air, as we; sometimes
 Ascend to heav'n, by merit thine, and see 80
 What life the Gods live there, and such live Thou.
 So saying, he drew nigh, and to me held,
 Ev'n to my mouth, of that same fruit held part
 Which he had pluck'd: the pleasant savoury smell
 So quicken'd appetite, that I, methought, 85
 Could not but taste! Forthwith up to the clouds
 With him I flew, and underneath beheld
 The earth outstretch'd immense, a prospect wide,
 And various: wond'ring at my flight and change
 To this high exaltation; suddenly 90
 My guide was gone, and I, methought, sunk down,
 And fell asleep: but O, how glad I wak'd
 To find this but a dream! Thus EVE her night
 Related, and thus ADAM answer'd sad.

Best image of my self, and dearer half! 95
 The trouble of thy thoughts this night in sleep
 Affects me equally: nor can I like
 This uncouth dream, of evil sprung, I fear.
 Yet evil whence? in thee can harbour none,
 Created pure. But know, that in the soul 100
 Are many lesser faculties, that serve
 Reason as chief: among these Fancy next
 Her office holds: of all external things,
 Which the five watchful senses represent,
 She forms imaginations, aery shapes, 105
 Which Reason joining, or disjoining, frames
 All what we affirm, or what deny, and call
 Our knowledge, or opinion; then retires
 Into her private cell, when nature rests.
 Oft in her absence mimic Fancy wakes 110
 To imitate her; but mis-joining shapes,
 Wild work produces oft, and most in dreams;
 Ill matching words, and deeds, long past, or late.

Some

Some such resemblances methinks I find
Of our last evening's talk, in this thy dream; 115
But with addition strange! yet, be not sad:
Evil into the mind of God, or man,
May come, and go, so unapprov'd, and leave
No spot or blame behind: which gives me hope
That what in sleep thou didst abhor to dream, 120
Waking thou never wilt consent to do.
Be not dishearten'd then, nor cloud those looks,
That wont to be more chearful and serene,
Then when fair morning first smiles on the world:
And let us to our fresh employments rise, 125
Among the groves, the fountains and the flow'rs,
That open now their choicest bosom'd smells,
Reserv'd from night, and kept for thee in store.

So chear'd he his fair spouse, and she was chear'd;
But silently a gentle tear let fall 130
From either eye, and wip'd them with her hair:
Two other precious drops that ready stood,
Each in their crystal sluice, he ere they fell
Kiss'd, as the gracious signs of sweet remorse,
And pious awe, that fear'd to have offended. 135
So all was clear'd, and to the field they haste:
But first, from under shady arborous roof,
Soon as they forth were come to open sight
Of day-spring, and the sun, (who scarce up-ris'n,
With wheels yet hov'ring o'er the ocean-brim, 140
Shot parallel to th' earth his dewy ray,
Discov'ring in wide landscape all the east
Of Paradise, and EDEN's happy plains)
Lowly they bow'd, adoring, and began
Their orisons, each morning duly paid 145
In various style; for neither various style,
Nor holy rapture wanted they to praise
Their Maker, in fit strains pronounc'd or sung
Unmeditated; such prompt eloquence
Flow'd from their lips, in prose or numerous verse:
More tuneable, than needed lute, or harp, 151
To add more sweetness; and they thus began,

These

These are thy glorious works, Parent of Good!
Almighty! Thine this universal frame,
Thus wondrous fair; Thy self how wondrous then!
Unspeakable! who sitt'st above these heav'ns, 156
To us invisible, or dimly seen
In these Thy lowest works: yet these declare
Thy goodness beyond thought, and pow'r divine.
Speak ye who best can tell, ye sons of light, 160
Angels! for ye behold Him, and with songs,
And choral symphonies, day without night,
Circle his throne rejoicing; ye in heav'n:
On earth join all ye creatures to extol
Him first, Him last, Him midst, and without end.
Fairest of stars! last in the train of night, 166
If better thou belong not to the dawn,
Sure pledge of day, that crown'st the smiling morn
With thy bright circlet, praise Him in thy sphere
While day arises, that sweet hour of prime. 170
Thou sun! of this great world both eye and soul,
Acknowledge Him thy greater; sound His praise
In thy eternal course, both when thou climb'st,
And when high noon hast gain'd, and when thou fall'st.
Moon! that now meet'st the orient sun, now fly'st
With the fix'd stars, fix'd in their orb that flies; 176
And ye five other wand'ring fires! that move
In mystic dance not without song, resound
His praise, who out of darkness call'd up light.
Air, and ye elements! the eldest birth 180
Of Nature's womb, that in quaternion run
Perpetual circle, multiform; and mix,
And nourish all things: let your ceaseless change
Vary to our Great Maker still new praise.
Ye mists and exhalations! that now rise 185
From hill, or streaming lake, dusky, or grey,
Till the sun paint your fleecy skirts with gold,
In honour to the world's great Author rise:
Whether to deck with clouds th' uncolour'd sky,
Or wet the thirsty earth with falling show'rs, 190
Rising, or falling, still advance His praise.
His praise, ye winds! that from four quarters blow,
Breathe

Breath soft, or loud; and wave your tops, ye pines!
 With every plant, in sign of worship wave.
 Fountains! and ye that warble, as ye flow, 195
 Melodious murmurs! warbling tune His praise.
 Join voices, all ye living souls! ye birds,
 That singing up to heaven-gate ascend,
 Bear on your wings, and in your notes, His praise;
 Ye that in waters glide, and ye that walk 200
 The earth, and stately tread, or lowly creep!
 Witness if I be silent, morn or even,
 To hill, or valley, fountain, or fresh shade,
 Made vocal by my song, and taught His praise.
 Hail Universal Lord! be bounteous still 205
 To give us only good: and if the night
 Have gather'd ought of evil, or conceal'd,
 Disperse it, as now light dispels the dark!

So pray'd they innocent, and to their thoughts
 Firm peace recover'd soon, and wonted calm. 210
 On to their morning's rural work they haste
 Among sweet dews and flow'rs; where any row
 Of fruit-trees, over-woody, reach'd too far
 Their pamper'd boughs, and needed hands to check
 Fruitless embraces; or they led the vine 215
 To wed her elm; she spous'd, about him twines
 Her marriageable arms, and with her brings
 Her dow'r, th' adopted clusters, to adorn
 His barren leaves. Them thus employ'd beheld
 With pity heav'n's high King, and to Him call'd 220
 RAPHAEL, the sociable spirit, that deign'd
 To travel with TOBIAS, and secur'd
 His marriage with the sev'n-times wedded maid.

RAPHAEL, said He, thou hear'st what stir on earth
 SATAN, from hell scap'd thro' the darksome gulf,
 Hath rais'd in Paradise, and how disturb'd 226
 This night the human pair, how he designs
 In them at once to ruin all mankind;
 Go therefore, half this day as friend with friend
 Converse with ADAM, in what bow'r or shade 230
 Thou

Thou find'st him, from the heat of noon retir'd,
 To respite his day-labour with repast,
 Or with repose: and such discourse bring on,
 As may advise him of his happy state,
 Happiness in his pow'r left free to will, 235
 Left to his own free will; his will, though free,
 Yet mutable: whence warn him to beware
 He swerve not too secure. Tell him withal
 His danger, and from whom; what enemy,
 Late fall'n himself from heav'n, is plotting now 240
 The fall of others from like state of bliss:
 By violence? no; for that shall be withstood:
 But by deceit and lies: this let him know,
 Lest wilfully transgressing, he pretend
 Surprisal un-admonish'd, un-forewarn'd. 245

So spake th' Eternal FATHER, and fulfill'd
 All justice: nor delay'd the winged saint,
 After his charge receiv'd; but from among
 Thousand celestial Ardours, where he stood 249
 Veil'd with his gorgeous wings, up-springing light,
 Flew thro' the midst of heav'n: th' Angelic Choirs,
 On each hand parting, to his speed gave way
 Through all th' empyreal road; till at the gate
 Of heav'n arriv'd, the gate self-open'd wide,
 On golden hinges turning; as by work 255
 Divine, the sov'reign architect had fram'd.
 From hence (no cloud, or, to obstruct his sight,
 Star interpos'd) however small, he sees
 (Not unconform to other shining globes)
 Earth, and the gard'n of God, with cedars crown'd
 Above all hills. As when by night the glass 261
 Of GALILEO, less assur'd, observes
 Imagin'd lands and regions in the moon:
 Or pilot from amidst the CYCLADES,
 DELOS, or SAMOS, first appearing kens 265
 A cloudy spot. Down thither prone in flight
 He speeds, and through the vast ethereal sky
 Sails between worlds and worlds: with steady wing
 Now on the polar winds; then with quick fan

Winnows

Winnows the buxom air : till within soar
Of towring eagles, t'all the fowls he seems
A phœnix, gaz'd by all, as that sole bird,
When to inshrine his reliques in the sun's
Bright temple, to ÆGYPTIAN THEBES he flies.
At once on th' eastern cliff of Paradise
He lights, and to his proper shape returns,
A Seraph wing'd : six wings he wore, to shade
His lineaments divine ; the pair that clad
Each shoulder broad, came mantling o'er his breast
With regal ornament : the middle pair
Girt like a starry zone his waist, and round
Skirted his loins and thighs with downy gold,
And colours dip'd in heav'n : the third, his feet
Shadow'd from either heel with feather'd mail,
Sky-tinctur'd grain ! Like MATA's son he stood,
And shook his plumes, that heav'nly fragrance fill'd
The circuit wide. Straight knew him all the bands
Of Angels under watch ; and to his state,
And to his message high, in honour rise ;
For on some message high they guess'd him bound.
Their glitt'ring tents he pass'd, and now is come
Into the blissful field, through groves of myrrh,
And flow'ring odors, cassia, nard, and balm ;
A wilderness of sweets ! for Nature here
Wanton'd, as in her prime, and plaid at will
Her virgin-fancies, pouring forth more sweet,
Wild above rule, or art, enormous blifs !
Him through the spicy forest onward come
ADAM discern'd, as in the door he sat
Of his cool bow'r ; while now the mounted sun
Shot down direct his fervid rays, to warm
Earth's inmost womb, (more warmth than ADAM needs :)
And EVE within, due at her hour, prepar'd
For dinner savoury fruits, of taste to please
True appetite, and not disrelish thirst
Of nectarous draughts between, from milky stream,
Berry, or grape ; to whom thus ADAM call'd.

Haste hither EVE ! and worth thy sight behold

M

East.

Eastward among these trees, what glorious shape
 Comes this way moving ; seems another morn 310
 Ris'n on mid-noon : some great behest from heav'n
 To us perhaps he brings, and will vouchsafe
 This day to be our guest. But go with speed,
 And what thy stores contain, bring forth, and pour
 Abundance, fit to honour and receive 315
 Our heav'n'y stranger : well we may afford
 Our givers their own gifts, and large bestow
 From large bestow'd, where nature multiplies
 Her fertil growth, and by disburd'ning grows
 More fruitful, which instructs us not to spare. 320

To whom thus EVE. ADAM ! earth's hallow'd mould,
 Of GOD inspir'd ! small store will serve, where store
 (All seasons) ripe for use hangs on the stalk ;
 Save what by frugal storing firmness gains
 To nourish, and superfluous moist consumes. 325
 But I will haste, and from each bough, and brake,
 Each plant, and juiciest gourd, will pluck such choice
 To entertain our Angel-guest, as he,
 Beholding shall confess, that here on earth
 GOD hath dispens'd his bounties, as in heav'n. 330

So saying, with dispatchful looks in haste
 She turns, on hospitable thoughts intent
 What choice to chuse for delicacy best ;
 What order, so contriv'd as not to mix
 Tastes, not well join'd, inelegant ; but bring 335
 Taste after taste, upheld with kindest change :
 Bestirs her then, and from each tender stalk
 Whatever earth, all-bearing mother, yields
 In INDIA east or west ; or middle shoar
 In PONTUS, or the PUNIC coast ; or where 340
 ALCINOUS reign'd ; fruit of all kinds, in coat
 Rough, or smooth rind, or bearded husk, or shell,
 She gathers ; tribute large ! and on the board
 Heaps with un-sparing hand : for drink, the grape
 She crushes, (inoffensive Must !) and meathes 345
 From many a berry : and, from sweet kernels press'd,
 She

She tempers dulcet creams, nor these to hold
 Wants her fit vessels pure; then strews the ground
 With rose, and odours from the shrub, unfum'd.
 Mean-while our primitive great fire, to meet 350
 His god-like guest, walks forth; without more train
 Accompany'd than with his own complete
 Perfections; in himself was all his state:
 More solemn than the tedious pomp that waits
 On Princes, when their rich retinue long 355
 Of horses led, and grooms besmear'd with gold,
 Dazzles the crowd, and sets them all agape.
 Nearer his presence, ADAM, though not aw'd,
 Yet with submits approach, and rev'rence meek,
 As to superior nature, bowing low, 360
 Thus said. Native of heaven! (for other place,
 None can than heav'n such glorious shape contain)
 Since by descending from the Thrones above,
 Those happy places thou hast deign'd a while
 To want, and honor these, vouchsafe with us 365
 Two only, who yet by sov'reign gift possess
 This spacious ground, in yonder shady bow'r
 To rest; and what the garden choicest bears
 To fit and taste, till this meridian heat
 Be over, and the sun more cool decline. 370

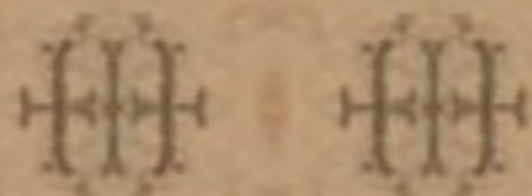
Whom thus th' Angelic Virtue answer'd mild.
 ADAM! I therefore came; nor art thou such
 Created, or such place hast here to dwell,
 As may not oft invite, (though Spirits of heav'n,)
 To visit thee; lead on then where thy bow'r 375
 O'er shades; for these mid-hours, 'till ev'ning rise,
 I have at will.—So to the sylvan Lodge
 They came, that like POMONA's arbour smil'd,
 With flow'rets deck'd, and fragrant smells: but EVE
 Undeck'd, save with her self, (more lovely fair 380
 Than Wood-nymph, or the fairest Goddess feign'd
 Of three, that in mount IDA naked strove!)
 Stood t' entertain her guest from heav'n: no veil
 She needed, virtue-proof; no thought infirm
 Alter'd her cheek. On whom the Angel *Hail* 385

Bestow'd, the holy salutation us'd
Long after to blest MARY, second EVE.

Hail, Mother of Mankind! whose fruitful womb
Shall fill the world more numerous with thy sons,
Than with these various fruits the trees of God 390
Have heap'd this table.—Rais'd of grassy turf
Their table was, and mossy seats had round:
And on her ample square, from side to side,
All autumn pil'd; tho' spring and autumn here
Danc'd hand in hand. A while discourse they hold;
(No fear lest dinner cool) when thus began 396
Our author. Heav'nly stranger! please to taste
These bounties, which our Nourisher, (from Whom
All perfect good, unmeasur'd out, descends
To us for food, and for delight,) hath caus'd 400
The earth to yield: unsavoury food, perhaps,
To spiritual natures; only this I know,
That one celestial Father gives to all.

To whom the Angel. Therefore what He gives
(Whose praise be ever sung!) to man, in part 405
Spiritual, may of purest spirits be found
No ingrateful food: and food alike those pure
Intelligential substances require,
As doth your rational: And both contain
Within them ev'ry lower faculty 410
Of sense, whereby they hear, see, smell, touch, taste:
Tasting concoct, digest, assimilate,
And corporeal to incorporeal turn.
For know, whatever was created, needs
To be sustain'd and fed: of elements, 415
The grosser feeds the purper; earth the sea;
Earth, and the sea, feed air; those fires
Ethereal; and as lowest, first the moon;
Whence, in her visage round, those spots, unpurg'd
Vapors, not yet into her substance turn'd. 420
Nor doth the moon no nourishment exhale
From her moist continent, to higher orbs.
The sun, that light imparts to all, receives

From



From all his alimental recompense
In humid exhalations ; and at ev'n 425
Sups with the ocean. Though in heav'n the Trees
Of life ambrosial fruitage bear, and vines
Yield Nectar ; though from off the boughs each morn
We brush mellifluous dewes, and find the ground
Cover'd with pearly grain : yet God hath here 430
Varied his bounty so with new delights
As may compare with heaven ; and to taste
Think not I shall be nice.——So down they sat,
And to their viands fell : nor seemingly
The Angel, nor in mist, (the common gloss 435
Of theologians) but with keen dispatch
Of real hunger, and concoctive heat
To transubstantiate : what redounds, transpires
Through Spirits with ease ; nor wonder if by fire
Of footy coal, the empiric alchymist 440
Can turn, or holds it possible to turn,
Metals of drossiest ore to perfect gold,
As from the Mine. Mean-while at table EVE
Ministred naked, and their flowing cups
With pleasant liquors crown'd. O innocence 445
Deserving Paradise ! if ever, then,
Then had the sons of God excuse t'have been
Enamour'd at that sight : but in those hearts
Love unlibidinous reign'd, nor jealousy
Was understood, the injur'd lover's hell. 450

Thus when with meats, and drinks, they had suffic'd,
Not burden'd nature, sudden mind arose
In ADAM, not to let th' occasion pass,
Giv'n him by this great conference, to know
Of things above this world, and of their Being, 455
Who dwell in heav'n : whose excellence he saw
Transcend his own so far ; whose radiant forms,
Divine effulgence ! whose high pow'r, so far
Exceeded human ; and his wary speech
Thus to th' empyreal minister he fram'd. 460

Inhabitant with God ! now know I well

Thy favour, in this honour done to man;
 Under whose lowly roof thou hast vouchsaf'd
 To enter, and these earthly fruits to taste;
 Food not of Angels, yet accepted so, 465
 As that more willingly thou couldst not seem
 At heav'n's high feasts t' have fed: yet what compare?

To whom the winged Hierarch reply'd.
 O ADAM! One Almighty is, from Whom
 All things proceed, and up to him return, 470
 If not deprav'd from good; created all
 Such to perfection, one first matter all,
 Indu'd with various forms, various degrees
 Of substance, and in things that live, of life:
 But more refin'd, more spiritous, and pure, 475
 As nearer to Him plac'd, or nearer tending,
 Each in their several active spheres assign'd:
 Till body up to spirit work, in bounds
 Proportion'd to each kind. So, from the root
 Springs lighter the green stalk; from thence the leaves
 More aery; last, the bright consummate flow'r 481
 Spirits odorous breathes; flow'rs, and their fruit,
 (Man's nourishment) by gradual scale sublim'd,
 To vital spirits aspire, to animal,
 To intellectual; give both life, and sense, 485
 Fancy, and understanding; whence the soul
 Reason receives; and reason is her Being,
 Discursive or intuitive; discourse
 Is oftent yours, the latter most is ours;
 Diff'ring but in degree, of kind the same. 490
 Wonder not then, what God for you saw good
 If I refuse not, but convert, as you,
 To proper substance. Time may come when men
 With Angels may participate, and find
 No inconvenient diet, nor too light fare: 495
 And from these corporal nutriments, perhaps,
 Your bodies may at last turn all to spirit,
 Improv'd by tract of time; and wing'd ascend
 Ethereal, as we; or may at choice,
 Here, or in heav'nly Paradises, dwell; 500

If ye be found obedient, and retain
Unalterably firm His love entire,
Whose progeny you are. Mean while, enjoy
Your fill what happiness this stappy state
Can comprehend, incapable of more.

505

To whom the patriarch of mankind reply'd :
O favourable spirit, propitious guest !
Well hast thou taught the way that might direct
Our knowledge, and the scale of nature set
From centre to circumference ; whereon,
In contemplation of created things,
By steps we may ascend to God. But say,
What meant the caution join'd, IF YE BE FOUND
OBEDIENT ? Can we want obedience then
To Him ? or possibly His love desert
Who form'd us from the dust, and plac'd us here,
Full to the utmost measure of what bliss
Human desires can seek, or apprehend ?

510

515

To whom the Angel. Son of heav'n and earth,
Attend ! That thou art happy, owe to God :
That thou continu'st such, owe to thy self,
That is, to thy obedience ; therein stand.
This was that caution giv'n thee ; be advis'd !
God made thee perfect, not immutable ;
And good He made thee ; but to persevere
He left it in thy pow'r ; ordain'd thy will
By nature free, not over-rul'd by fate
Inextricable, or strict necessity.
Our voluntary service He requires,
Not our necessitated ; such with Him
Finds no acceptance, nor can find : for how
Can hearts, not free, be try'd, whether they serve
Willing or no, who will but what they must
By destiny, and can no other chuse ?
My self, and all th' angelic host, that stand
In sight of God inthron'd, our happy state
Hold, as you yours, while our obedience holds ;
On other surety none : freely we serve,

520

525

530

535

Because

Because we freely love ; as in our will
 To love, or not, in this we stand, or fall. 540
 And some are fall'n, to disobedience fall'n ;
 And so, from heav'n to deepest hell : O fall
 From what high state of bliss, into what woe ?

To whom our great progenitor. Thy words
 Attentive, and with more delighted ear, 545
 Divine instructor ! I have heard, than when
 Cherubic songs by night from neighbouring hills
 Aereal music send. Nor knew I not
 To be both will and deed, created free :
 Yet, that we never shall forget to love 550
 Our Maker, and obey Him, whose command
 Single, is yet so just, my constant thoughts
 Assur'd me, and still assure ; though what thou tell'st
 Hath past in heav'n, some doubt within me move,
 But more desire to hear (if thou consent) 555
 The full relation : which must needs be strange,
 Worthy of sacred silence to be heard :
 And we have yet large day ; for, scarce the sun
 Hath finish'd half his journey, and scarce begins
 His other half in the great zone of heav'n. 560

Thus ADAM made request ; and RAPHAEL,
 After short pause assenting, thus began.

High matter thou injoin'st me, O prime of men !
 Sad task, and hard ! For how shall I relate
 To human sense th' invisible exploits 565
 Of warring spirits ? How, without remorse,
 The ruin of so many, glorious once,
 And perfect, while they stood ? how last, unfold
 The secrets of another world, perhaps
 Not lawful to reveal ? Yet, for thy good, 570
 This is dispens'd : and what surmounts the reach
 Of human sense, I shall delineate so,
 By lik'ning spiritual to corporeal forms,
 As may express them best : though, what if earth
 Be but the shadow of heav'n ; and things therein 575
 Each

Each t' other like, more than on earth is thought?

As yet this world was not, and CHAOS wild [rests
Reign'd where these heav'ns now rowl, where earth now
Upon her centre pois'd; when on a day
(For time, though in eternity, apply'd 580
To motion, measures all things durable
By present, past, and future) on such day
As heav'n's great year brings forth, th'empyreal host
Of Angels, by imperial summons call'd,
Innumerable before th'Almighty's throne 585
Forthwith, from all th'ends of heav'n, appear'd
Under their hierarchs in orders bright:
Ten thousand thousand ensigns high advanc'd,
(Standards, and gonfalons, 'twixt van and rear)
Stream in the air, and for distinction serve 590
Of Hierarchies, of Orders, and Degrees:
Or in their glittering tissues bear imblaz'd
Holy Memorials, acts of zeal, and love,
Recorded eminent. Thus when in orbs
Of circuit inexpressible they stood, 595
Orb within orb, the FATHER Infinite,
By whom in bliss imbosom'd sat the SON,
Amidst (as from a flaming mount, whose top
Brightness had made invisible) thus spake.

Hear, all ye Angels, progeny of light, 600
Thrones, Dominations, Princedoms, Virtues, Pow'rs!
Hear My decree, which unrevok'd shall stand.
This day I have begot whom I declare
My only SON, and on this holy hill
Him have anointed, whom ye now behold 605
At my right hand: your Head I Him appoint:
And by my self have sworn, to Him shall bow
All knees in heav'n, and shall confess Him Lord
Under His great Vicegerent's reign abide
United, as one individual soul, 610
For ever happy: Him who disobeyes,
Me disobeyes, breaks union, and that day
Cast out from God, and blessed vision, falls
Into

Into utter darkness, deep ingulf'd, his place
Ordain'd without redemption, without end.

615

So spake th' Omnipotent, and with His words
All seem'd well pleas'd: all seem'd, but were not all.

That day, as other solemn days, they spent
In song and dance about the sacred hill;
Mytical dance! (which yonder starry sphere

620

Of Planets, and of Fix'd, in all her wheels

Resembles nearest; mazes intricate,

Eccentric, intervolv'd, yet regular,

Then most, when most irregular they seem,)

And in their motions harmony divine

625

So smooths her charming tones, that God's own ear

Listens delighted. Ev'ning now approach'd

(For we have also our ev'ning, and our morn;

We ours for change delectable, not need)

Forthwith from dance to sweet repast they turn

630

Desirous: all in circles as they stood,

Tables are set, and on a sudden pil'd

With Angels food, and rubied Nectar flows

In pearl, in diamond, and massy gold;

Fruit of delicious vines, the growth of heav'n!

635

On flow'rs repos'd, and with rich flowrets crown'd,

They eat, they drink, and in communion sweet

Quaff immortality and joy, (secure

Of surfeit, where full measure only bounds

Excess) before th' all-bounteous King, who showr'd

With copious hand, rejoicing in their joy.

641

Now when ambrosial night, with clouds exhal'd

From that high mount of God, whence light and shade

Spring both, the face of brightest heav'n had chang'd

To grateful twilight; (for night comes not there

645

In darker veil) and roseate dews dispos'd

All but th' un-sleeping eyes of God to rest;

Wide over all the plain, and wider far

Than all this globose earth in plain out-spread,

(Such are the courts of God!) th' angelic throng,

650

Dispers'd in bands, and files, their camp extend

By living streams, among the trees of life,

Pavilions

Pavilions numberless ! and sudden rear'd,
 Cœlestial tabernacles, where they slept
 Fann'd with cool winds : save those who in their course,
 Melodious hymns about the sov'reign throne 656
 Alternate all night long. But, not so wak'd
 SATAN : (so call him now ; his former name
 Is heard no more in heav'n) He of the first,
 If not the first Arch-Angel, great in pow'r, 660
 In favour, and pre-eminence ; yet fraught
 With envy against the SON of GOD, that day
 Honor'd by his great FATHER, and proclaim'd
 MESSIAH, King anointed, could not bear 664
 Thro' pride that sight, and thought himself impair'd.
 Deep malice thence conceiving, and disdain,
 Soon as midnight brought on the dusky hour,
 Friendliest to sleep and silence, he resolv'd
 With all his legions to dislodge, and leave
 Un-worship'd, un-obey'd, the throne supreme, 670
 Contemptuous ; and his next subordinate
 Awaking, thus to him in secret spake.

Sleep'st thou, companion dear ! what sleep can close
 Thy eye-lids, and remember'st what decree
 Of yesterday, so late hath pass'd the lips 675
 Of heav'n's Almighty ? Thou to me thy thoughts
 Wast wont, I mine to thee was wont t' impart :
 Both waking we were one ; how then can now
 Thy sleep dissent ? New Laws thou seest impos'd :
 New laws from Him who reigns, new minds may raise
 In us who serve ; new counsels ; to debate 681
 What doubtful may ensue : more in this place
 To utter is not safe.——Assemble thou
 Of all those myriads which we lead the chief :
 Tell them, that by command, ere yet dim night 685
 Her shadowy cloud withdraws, I am to haste
 (And all who under me their banners wave)
 Homeward, with flying march, where we possess
 The quarters of the north ; there to prepare
 Fit entertainment to receive our King, 690
 The great MESSIAH, and his new commands ;
 Who

Who speedily through all their hierarchies
Intends to pass triumphant, and give laws.

So spake the false Arch-Angel, and infus'd
Bad influence into th' unwary breast 695
Of his associate ; he together calls,
Or several one by one, the regent Pow'rs,
(Under him regent) tells, as he was taught,
That the Most High commanding, now ere night,
Now ere dim night had dis-incumber'd heav'n, 700
The great hierarchal standard was to move:
Tells the suggested cause, and casts between
Ambiguous words, and jealousies to found
Or taint integrity : but all obey'd
The wonted signal, and superior voice 705
Of their great Potentate : (for great indeed
His name, and high was his degree in heav'n :)
His count'nance, as the morning-star that guides
The starry flock, allur'd them ; and with lies
Drew after him the third part of heav'n's host. 710

Mean-while th' Eternal Eye, whose sight discerns
Abstrusest thoughts, from forth His holy mount,
And from within the golden lamps that burn
Nightly before Him, saw without their light,
Rebellion rising ; saw, in whom, how spread 715
Among the Sons of Morn, what multitudes
Were banded to oppose His high decree ;
And smiling to His only Son thus said.

SON ! Thou in whom My glory I behold
In full resplendence, Heir of all My might ! 720
Nearly it now concerns Us to be sure
Of our Omnipotence ; and with what arms
We mean to hold, what antiently We claim
Of Deity, or empire : such a foe
Is rising, who intends t' erect his throne 725
Equal to Ours, throughout the spacious north.
Nor so content, hath in his thought to try
In battel, what Our pow'r is, or Our right.

Let

Let Us advise, and to this hazard draw
 With speed what force is left, and all employ 730
 In our defense; lest unawares we lose
 This Our high place, Our sanctuary, Our hill.

To whom the SON, with calm aspect, and clear,
 (Light'ning divine, ineffable, serene!)
 Made answer. Mighty FATHER! Thou Thy foes
 Justly hast in derision, and secure 736
 Laugh'st at their vain designs, and tumults vain:
 Matter to Me of glory! Whom their hate
 Illustrates, when they see all regal pow'r
 Giv'n Me to quell their pride; and in event 740
 Know whether I be dext'rous to subdue
 Thy rebels, or be found the worst in heav'n.

So spake the SON: but SATAN, with his Pow'rs,
 Far was advanc'd on winged speed; an host
 Innumerable! as the stars of night, 745
 Or (stars of morning) dew-drops, which the sun
 Impearls! on every leaf, and every flow'r.
 Regions they pass'd, and mighty regencies
 Of Seraphim, and Potentates, and Thrones,
 In their triple degrees: (regions, to which 750
 All thy dominion, ADAM, is no more,
 Than what this garden is to all the earth,
 And all the sea; from one intire globose
 Stretch'd into longitude;) which having pass'd,
 At length into the limits of the north 755
 They came; and SATAN to his royal seat
 High on a hill, far blazing (as a mount
 Rais'd on a mount) with pyramids, and tow'rs,
 From diamond quarries hewn, and rocks of gold,
 The Palace of great LUCIFER; (so call 760
 That structure, in the dialect of men
 Interpreted) which not long after he,
 Affecting all equality with God,
 In imitation of that mount whereon
 MESSIAH was declar'd in sight of heav'n, 765
 The Mountain of the Congregation call'd:

For thither he assembled all his train;
 Pretending so commanded, to consult
 About the great reception of their King,
 Thither to come: and with caluminous art
 Of counterfeited truth thus held their ears.

770

Thrones, Dominations, Princedoms, Virtues, Pow'rs!
 If these magnific titles yet remain,
 Not merely titular! since by decree
 Another now hath to Himself ingross'd
 All pow'r, and us eclips'd, under the name
 Of King anointed: for Whom all this haste
 Of midnight-march, and hurry'd meeting here;
 This only to consult, how we may best,
 With what may be devis'd of honours new,
 Receive Him, coming to receive from us
 Knee-tribute, yet un-paid: prostration vile!
 Too much to One! but double, how endur'd!
 To One, and to His image now proclaim'd!
 But, what if better counsels might erect
 Our minds, and teach us to cast off this yoke?
 Will ye submit your necks, and chuse to bend
 The supple knee? Ye will not, if I trust
 To know ye right; or if ye know yourselves
 Natives, and sons of heav'n; possess before
 By none; and if not equal all, yet free,
 Equally free: for orders, and degrees,
 Jar not with liberty, but well consist.
 Who can in reason then, or right, assume
 Monarchy over such as live by right
 His equals? if in pow'r and splendor less,
 In freedom equal. Or, can introduce
 Law and edict on us, who without law
 Err not? Much less, for This to be our Lord,
 And look for adoration, to th' abuse
 Of those imperial titles, which assert
 Our being ordain'd to govern, not to serve! —

775

780

785

790

795

800

Thus far his bold discourse without controul
 Had audience; when among the Seraphim,

ABDIEL,

ABDIEL, (than whom none with more zeal ador'd
The Deity, and divine commands obey'd) 806
Stood up, and in a flame of zeal severe,
The current of his fury thus oppos'd.

O argument blasphemous, false, and proud!
Words! which no ear ever to hear in heav'n 810
Expected, least of all from Thee, ingrate!
In place thyself so high above thy peers.
Canst thou with impious obloquy condemn
The just decree of God, pronounc'd, and sworn;
That to His only Son, by right indu'd 815
With regal sceptre, every soul in heav'n
Shall bend the knee, and in that honour due
Confess him rightful King? Unjust, thou say'st,
Flatly unjust, to bind with laws the free,
And equal over equals, to let reign 820
One over all, with unsucceeded pow'r——
Shalt *Thou* give law to God? shalt *Thou* dispute
With Him the points of liberty, who made
Thee what thou art? and form'd the Pow'rs of heav'n
Such as He pleas'd, and circumscrib'd their Being?
Yet, by experience taught, we know how good, 826
And of our good, and of our dignity
How provident He is; how far from thought
To make us less: bent rather to exalt
Our happy state, under one Head more near 830
United.—But, to grant it thee unjust,
That equal over equals monarch reign:
Thy self (thou great and glorious) dost thou count,
Or all Angelic Nature join'd in one,
Equal to Him begotten Son? By Whom, 835
As by His Word, the mighty FATHER made
All things, ev'n *Thee*, and all the Spirits of heav'n
By him created in their bright degrees:
Crown'd them with glory, and to their glory nam'd
Thrones, Dominations, Princedoms, Virtues, Pow'rs;
Essential Pow'rs! nor by his reign obscur'd, 841
But more illustrious made; since He the Head
One of our number thus reduc'd becomes;

His laws our laws ; all honour to Him done
 Returns our own.—Cease then this impious rage,
 And tempt not these ; but hasten to appease 846
 Th' incens'd FATHER, and th' incens'd SON,
 While pardon may be found, in time besought.

So spake the fervent Angel : but his zeal
 None seconded, as out of season judg'd, 850
 Or singular, and rash : whereat rejoic'd
 Th' apostate, and more haughty thus reply'd.

That we were form'd then, say'st thou? and the work
 Of secondary hands, by task transfer'd 854
 From FATHER to His SON ; Strange point, and new !
 Doctrine which we would know whence learn'd : who saw
 When this creation was? Remember'st *Thou*
 Thy making, while the Maker gave thee Being?
 We know no time when *We* were not as now ;
 Know none before us ; self-begot, self-rais'd 860
 By our own quick'ning pow'r, when fatal course
 Had circled his full orb, the birth mature
 Of this our native heav'n, ethereal sons.
 Our puissance is our own, our own right hand
 Shall teach us highest deeds, by proof to try 865
 Who is our equal : then ! thou shalt behold
 Whether by supplication we intend
 Address, and to begird th' Almighty throne
 Beseeching, or besieging. This report,
 These tidings, carry to th' anointed King ; 870
 And fly, ere evil intercept thy flight !

He said, and as the sound of waters deep,
 Hoarse murmur echo'd to his words applause,
 Through the infinite host : nor less for that
 The flaming Seraph fearless, though alone 875
 Incompass'd round with foes, thus answer'd bold.

O alienate from GOD, O Spirit accurst,
 Forsaken of all good ! I see thy fall
 Determin'd, and thy hapless crew involv'd

In this perfidious fraud, contagion spread
Both of thy crime and punishment. Henceforth
No more be troubled how to quit the yoke
Of GOD'S MESSIAH: those indulgent laws
Will not be now vouchsaf'd; other decrees
Against thee are gone forth without recall. 885
That golden sceptre which thou didst reject,
Is now an iron rod, to bruise and break
Thy disobedience. Well thou didst advise;
Yet not for thy advice, or threats, I fly
These wicked tents devoted; lest the wrath 890
Impendent, raging into sudden flame
Distinguish not: for soon expect to feel
His thunder on thy head, devouring fire!
Then who created thee lamenting learn,
When who can un-create thee thou shalt know. 895

So spake the Seraph ABDIEL, faithful found
Among the faithless, faithful only he:
Among innumerable false, un-mov'd,
Un-shaken, un-seduc'd, un-terrify'd,
His loyalty he kept, his love, his zeal. 900
Nor number, nor example, with him wrought
To swerve from truth, or change his constant mind
Though single. From amidst them forth he pass'd,
Long way through hostile scorn; which he sustain'd
Superior, nor of violence fear'd ought: 905
And with retorted scorn, his back he turn'd
On those proud tow'rs, to swift destruction doom'd.

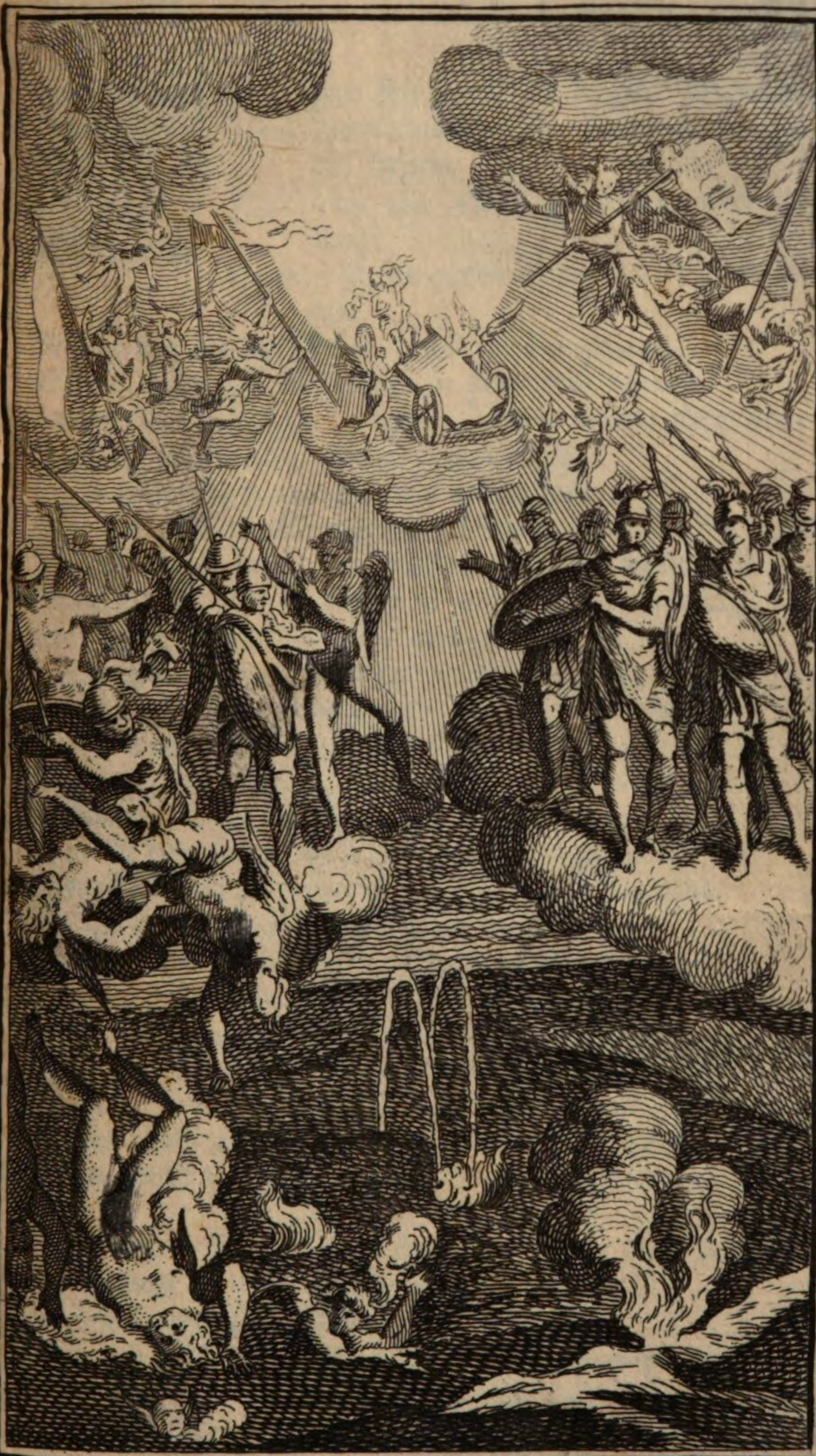
The end of the fifth Book.



THE
SIXTH BOOK
OF
PARADISE LOST.

The ARGUMENT.

Raphael continues to relate how Michael and Gabriel were sent forth to battle against Satan and his Angels. The first fight describ'd: Satan and his Powers retire under night: he calls a council, invents devilish engines, which in the second day's fight put Michael and his Angels to some disorder; but they at length pulling up mountains, overwhelm'd both the force and machines of Satan: yet the tumult not so ending, GOD on the third day sends MESSIAH His SON; for whom He had reserv'd the glory of that victory: He in the power of His FATHER coming to the place, and causing all His legions to stand still on either side, with His chariot and thunder driving into the midst of His enemies, pursues them, unable to resist, towards the wall of heav'n; which opening, they leap down with horror and confusion into the place of punishment prepared for them in the Deep: MESSIAH returns with triumph to His FATHER.





L L night the dreadless Angel, un-pursu'd,
 Thro' heav'n's wide champain held his way ;
 till Morn,
 Wak'd by the circling Hours, with rosy
 hand
 Un-barr'd the gates of light. There is a
 cave

Within the mount of God, fast by His throne, 5
 Where light and darkness, in perpetual round
 Lodge, and dislodge, by turns ; which makes thro' heav'n
 Grateful vicissitude, like day and night :
 Light issues forth, and at the other door
 Obsequious darkness enters, till her hour 10
 To veil the heav'n, (tho' darkness there might well
 Seem twilight here) and now went forth the Morn,
 Such as in highest heav'n, array'd in gold
 Empyrean ; from before her vanish'd night,
 Shot thro' with orient beams : when all the plain 15
 Cover'd with thick imbattled squadrons bright,
 Chariots, and flaming arms, and fiery steeds,
 Reflecting blaze on blaze, first met his view.
 War he perceiv'd, war in procinct ; and found
 Already known, what he for News had thought 20
 To have reported : gladly then he mix'd
 Among those friendly Pow'rs, who him receiv'd
 With joy, and acclamations loud, that One,
 That of so many myriads fall'n, yet One
 Return'd not lost. On to the sacred hill 25
 They led him high applauded, and present
 Before the seat supreme ; from whence a voice
 From midst a golden cloud, thus mild was heard.

Servant of God, well done ! well hast thou fought
 The better fight, who single hast maintain'd 30
 Against revolted multitudes the cause
 Of truth, in word mightier than they in arms :
 And for the testimony of truth hast born
 Universal reproach ; far worse to bear
 Than violence ; for this was all thy care, 35
 To,

To stand approv'd in sight of God, tho' worlds
 Judg'd thee perverse. The easier conquest now
 Remains thee, aided by this host of friends,
 Back on thy foes more glorious to return,
 Than scorn'd thou didst depart; and to subdue 40
 By force, who reason for their law refuse,
 Right reason for their law; and for their King
 MESSIAH, who by right of merit reigns.
 Go, MICHAEL! of cœlestial armies Prince;
 And thou, in military prowess next, 45
 GABRIEL! lead forth to battel these my sons
 Invincible; lead forth my armed Saints,
 By thousands, and by millions, rang'd for fight;
 Equal in number to that Godless crew,
 Rebellious: them with fire, and hostile arms, 50
 Fearless assault; and to the brow of heav'n
 Pursuing, drive them out from God, and bliss,
 Into their place of punishment, the gulph
 Of TARTARUS; which ready opens wide
 His fiery chaos to receive their fall. 55

So spake the Sovereign Voice, and clouds began
 To darken all the hill, and smoke to rowl
 In dusky wreaths, reluctant flames; the sign
 Of wrath awak'd! Nor with less dread the loud
 Ethereal trumpet from on high 'gan blow: 60
 At which command, the Powers militant
 That stood for heav'n (in mighty quadrate join'd
 Of union irresistible) mov'd on
 In silence their bright legions, to the found
 Of instrumental harmony, that breath'd 65
 Heroic ardor to advent'rous deeds,
 Under their God-like Leaders, in the cause
 Of God, and his MESSIAH. On they move
 Indissolubly firm; nor obvious hill,
 Nor strait'ning vale, nor wood, nor stream divides 70
 Their perfect ranks; for high above the ground
 Their march was, and the passive air up-bore
 Their nimble tread: as when the total kind
 Of birds, in orderly array on wing,

Came

Came summon'd over EDEN, to receive 75
Their names of thee : so, over many a tract
Of heav'n they march'd, and many a province wide,
Tenfold the length of this terrene. At last,
Far in th' horizon to the north appear'd
From skirt to skirt a fiery region, stretch'd 80
In battalious aspect, and nearer view
Bristled with upright beams innumerable
Of rigid spears, and helmets throng'd, and shields
Various, with boastful argument pourtray'd,
The banded Pow'rs of SATAN, halting on 85
With furious expedition : for they ween'd
That self-same day, by fight, or by surprize,
To win the mount of GOD ; and on His throne
To set the envier of His state, the proud
Aspirer : but their thoughts prov'd fond and vain 90
In the mid-way. Though strange to us it seem'd
At first, that Angel should with Angel war,
And in fierce host'ing meet ; who wont to meet
So oft in festivals of joy, and love
Unanimous as sons of one Great Sire, 95
Hymning th' Eternal FATHER ; but the shout
Of battel now began, and rushing sound
Of on-set ended soon each milder thought.
High in the midst, exalted as a God,
Th' apostate in his sun-bright chariot sat, 100
Idol of majesty divine ! inclos'd
With flaming Cherubim, and golden shields :
Then, lighted from his gorgeous throne, (for now
'Twixt host and host but narrow space was left,
A dreadful interval ! and front to front 105
Presented stood in terrible array
Of hideous length) before the cloudy van,
On the rough edge of battle ere it join'd,
SATAN with vast and haughty strides advanc'd,
Came tow'ring, arm'd in adamant and gold : 110
ABDIEL that fight indur'd not, where he stood
Among the mightiest, bent on highest deeds ;
And thus his own undaunted heart explores.

O heav'n! that such resemblance of the Highest
 Should yet remain, where faith and realty 115
 Remain not: wherefore should not strength and might
 There fail, where virtue fails; or weakest prove
 Where boldest? Though to fight unconquerable,
 His puissance (trusting in th' Almighty's aid!)
 I mean to try; whose reason I have try'd, 120
 Unsound, and false: nor is it ought but just,
 That he who indebate of truth hath won,
 Should win in arms; in both disputes alike
 Victor: though brutish that contest, and foul,
 When reason hath to deal with Force; yet so 125
 Most reason is that reason overcome.

So pondering, and from his armed peers
 Forth-stepping opposite, half way he met
 His daring foe, at this prevention more
 Incens'd, and thus securely him defy'd. 130

Proud, art thou met? thy hope was to have reach'd
 The Height of thy aspiring un-opposed,
 The Throne of God unguarded, and his side
 Abandon'd, at the Terror of thy pow'r,
 Or potent tongue: fool, not to think how vain 135
 Against th' Omnipotent to rise in arms:
 Who out of smallest things, could, without end,
 Have rais'd incessant Armies, to defeat
 Thy folly; or with solitary hand,
 Reaching beyond all limit, at one blow, 140
 Un-aided, could have finish'd thee, and whelm'd
 Thy Legions under Darknes; but, thou seest
 All are not of thy train; there be, who faith
 Prefer, and piety to God; though then
 To thee not visible, when I alone 145
 Ssem'd in thy World erroneous to dissent
 From all: my Sect thou seest; now learn too late
 How few sometimes may know, when thousands err.

Whom the grand foe, with scornful eye askance,
 Thus answer'd. Ill for thee, but in wish'd hour 150
 Of

Of my revenge, first fought for, thou return'st
 From flight, seditious Angel! to receive
 Thy merited reward, the first assay
 Of this right hand provok'd, since first that Tongue,
 Inspir'd with contradiction, durst oppose
 A third part of the Gods, in synod met
 Their Deities t'assert: who, while they feel
 Vigour divine within them, can allow
 Omnipotence to none. But, well thou com'st
 Before thy Fellows, ambitious to win
 From me some plume; that thy success may show
 Destruction to the rest: this pause between,
 (Unanswer'd least thou boast) to let thee know,
 At first I thought that liberty, and heav'n,
 To heav'nly souls had been all one; but now
 I see that most through sloth had rather *serve*,
 Ministring spirits' train'd up in feast and song!
 Such hast thou arm'd, the minstrelsy of heav'n,
 Servility with freedom to contend,
 As both their deeds compar'd this day shall prove.

155

169

169

179

To whom in brief thus ABDIEL stern reply'd.
 Apostate! still thou err'st, nor end wilt find
 Of erring, from the path of truth remote:
 Unjustly thou deprav'st it with the name
 Of *Servitude*, to serve whom God ordains,
 Or Nature; God and Nature bid the same,
 When he who rules is worthiest, and excels
 Them whom he governs. This is servitude,
 To serve th'unwise, or him who hath rebell'd
 Against his worthier, as thine now serve thee,
 Thyself not free, but to thyself inthrall'd;
 Yet leudly dar'st our ministring upbraid.
 Reign thou in Hell, thy kingdom; let me serve
 In heav'n God ever blest, and his divine
 Behests obey, worthiest to be obey'd!
 Yet chains in hell, not realms, expect: mean while
 From me return'd, as e'rst thou saidst, from flight,
 This greeting on thy impious crest receive.

175

189

185

So

So saying, a noble stroke he lifted high,
 Which hung not, but so swift with tempest fell 190
 On the proud crest of SATAN, that no sight,
 Nor motion of swift thought, less could his shield,
 Such ruin intercept : ten paces huge
 He back recoil'd ; the tenth on bended knee,
 His massy Spear up-staid : as if on earth 195
 Winds under-ground, or waters, forcing way,
 Side-long had push'd a mountain from his seat
 Half-sunk with all his pines. Amazement seiz'd
 The rebel thrones, but greater rage, to see 199
 Thus foil'd their mightiest : ours joy fill'd, and shout,
 Prefage of Victory, and fierce desire
 Of battle : whereat MICHAEL bid sound
 Th' Archangel trumpet ; through the Vast of heav'n
 It sounded, and the faithful armies rung
 Hosanna to the Highest : nor stood at gaze 205
 The adverse legions, nor less hideous join'd
 The horrid shock. Now storming fury rose,
 And clamour, such as heard in heav'n till now
 Was never ; arms on armour clashing bray'd
 Horrible discord, and the madding wheels 210
 Of brazen chariots rag'd : dire was the noise
 Of conflict ! over-head the dismal hiss
 Of fiery darts in flaming vollies flew ;
 And flying, vaulted either host with fire.
 So under fiery Cope together rush'd 215
 Both battles main, with ruinous assault,
 And inextinguishable rage : all heav'n
 Resounded ; and had earth been then, all earth
 Had to her centre shook. What wonder ? when
 Millions of fierce encountring Angels fought 220
 On either side, the least of whom could wield
 These elements, and arm him with the force
 Of all their regions : how much more of power
 Army 'gainst army, numberless, to raise
 Dreadful combustion warring, and disturb, 225
 Though not destroy their happy native seat !
 Had not th' eternal King omnipotent,
 From his strong hold of Heav'n, high over-rul'd

And

And limited their might : though number'd such,
 As each divided legion might have seem'd 230
 A numerous host ; in strength, each armed hand,
 A legion ; led in fight, yet Leader seem'd
 Each Warrior, single, as in chief, expert
 When to advance, or stand, or turn the sway
 Of battel, open when, and when to close 235
 The ridges of grim war ; no thought of flight,
 None of retreat, no unbecoming deed
 That argu'd fear: each on himself rely'd,
 As only in his arm the moment lay
 Of victory. Deeds of eternal fame 240
 Were done, but infinite ; for wide was spread
 That war, and various : sometimes on firm ground,
 A standing fight ; then, soaring on main wing,
 Tormented all the air ; all air seem'd then
 Conflicting fire. Long time in even scale 245
 The battel hung ; till SATAN, (who that day
 Prodigious pow'r had shewn, and met in arms
 No equal) ranging through the dire attack
 Of fighting Seraphim confus'd, at length
 Saw where the sword of MICHAEL smote, and fell'd
 Squadrons at once ; with huge two-handed sway 251
 Brandish'd aloft, the horrid edge came down
 Wide-wasting ! such destruction to withstand
 He hasted, and oppos'd the rocky orb
 Of ten-fold adamant, his ample shield, 255
 A vast circumference ! At his approach
 The great Arch-Angel from his warlike toil
 Surceas'd ; and glad, as hoping here to end
 Intestine war in heav'n, th' arch-foe subdu'd,
 Or captive drag'd in chains, with hostile frown, 260
 And visage all inflam'd, first thus began.

Author of ill un-known till thy revolt,
 Un-nam'd in heav'n, now plenteous, (as thou seest)
 These acts of hateful strife ; hateful to all,
 Though heaviest (by just measure) on thy self, 265
 And thy adherents: how hast thou disturb'd
 Heav'n's blessed peace, and into nature brought

Misery, un-created 'till the crime
 Of thy rebellion! how hast thou instill'd
 Thy malice into thousands, once upright 270
 And faithful, now prov'd false! But think not here
 To trouble holy rest: heav'n casts thee out
 From all her confines: heav'n, the seat of blifs,
 Brooks not the works of violence and war.
 Hence then! and evil go with thee along, 275
 Thy offspring, to the place of evil, hell;
 Thou and thy wicked crew! there mingle broils;
 Ere this avenging sword begin thy doom;
 Or some more sudden vengeance, wing'd from God,
 Precipitate thee with augmented pain. 280

So spake the Prince of Angels: to whom thus
 The Adversary. Nor think thou with wind
 Of aery threats to awe, whom yet with deeds
 Thou canst not. Hast thou turn'd the least of these 285
 To flight? or if to fall, but that they rise
 Un-vanquish'd; either to transact with me
 That thou shouldst hope, imperious! and with threats
 To chase me hence? Err not that so shall end
 That strife which thou call'st evil, but we style
 The strife of glory: which we mean to win, 290
 Or turn this heav'n it self into the hell
 Thou fablest; here, however, to dwell free,
 If not to reign: mean-while thy utmost force
 (And join Him nam'd ALMIGHTY to thy aid,)
 I fly not; but have fought thee far and nigh. 295

They ended parle, and both addrest for fight
 Un-speakable: for who, though with the tongue
 Of Angels, can relate? or to what things
 Liken on earth conspicuous, that may lift
 Human imagination to such height 300
 Of God-like pow'r? for likest Gods they seem'd,
 Stood they, or mov'd; in stature, motion, arms,
 Fit to decide the empire of great heav'n!
 Now wav'd their fiery swords, and in the air
 Made horrid circles; two broad suns their shields 305
 Blaz'd

Blaz'd opposite, while expectation stood
 In horror : from each hand with speed retir'd,
 Where erst was thickest fight, th' angelic throng ;
 And left large field, unsafe within the wind
 Of such commotion : such as (to set forth 310
 Great things by small) if nature's concord broke,
 Among the constellations war were sprung,
 Two planets, rushing from aspect malign
 Of fiercest opposition, in mid-sky,
 Should combat, and their jarring spheres confound. 315
 Together both, with next t' Almighty arm
 Up-lifted imminent, one stroke they aim'd
 That might determine, and not need repeat,
 (As not of pow'r, at once) nor odds appear'd
 In might, or swift prevention : but the sword 320
 Of MICHAEL, from the armory of GOD
 Was giv'n him temper'd so, that neither keen,
 Nor solid, might resist that edge : it met
 The sword of SATAN, with steep force to smite
 Descending, and in half cut sheer ; nor staid, 325
 But with swift wheel reverse, deep entring, shar'd
 All his right side : then SATAN first knew pain,
 And writh'd him to and fro convolv'd ; so fore
 The griding sword with discontinuous wound
 Pass'd thro' him ! But th' ethereal substance clos'd, 330
 Not long divisible ; and from the gash
 A stream of nectarous humour issuing flow'd,
 Sanguin (such as coelestial Spirits may bleed)
 And all his Armor stain'd, ere-while so bright.
 Forthwith on all sides to his aid was run 335
 By Angels many, and strong, who interpos'd
 Defense ; while others bore him on their shields
 Back to his chariot ; where it stood retir'd
 From off the files of war : there they him laid
 Gnashing for anguish, and despite and shame, 340
 To find himself not matchless, and his pride
 Humbled by such rebuke, so far beneath
 His confidence to equal God in pow'r.
 Yet soon he heal'd ; for Spirits that live throughout
 Vital in every part, (not, as frail man, 345
 In

In entrail, heart or head, liver or reins)
 Cannot but by annihilating die :
 Nor in their liquid texture mortal wound
 Receive, no more than can the fluid air:
 All heart they live, all head, all eye, all ear, 350
 All intellect, all sense ; and as they please,
 They limb themselves, and colour, shape and size
 Assume, as likes them best, condense, or rare.

Mean while into her parts like deeds deserv'd
 Memorial, where the might of GABRIEL fought,
 And with fierce ensigns pierc'd the deep array 356
 Of MOLOC, furious King! who him defy'd,
 And at his chariot wheels to drag him bound
 Threaten'd, nor from the HOLY ONE of heav'n
 Refrain'd his tongue blasphemous : but anon 360
 Down cloven to the waist, with shatter'd arms,
 And uncouth pain, fled bellowing. On each wing
 URIEL and RAPHAEL, his vaunting foe
 (Though huge, and in a rock of Diamond arm'd)
 Vanquish'd ADramelec, and ASMADAI, 365
 Two potent Thrones! that to be less than Gods
 Disdain'd ; but meaner thoughts learn'd in their flight,
 Mangled with ghastly wounds thro' plate and mail.
 Nor stood unmindful ABDIEL, to annoy
 The atheist-crew ; but with redoubled blow, 370
 ARIEL, and ARIOC, and the violence
 Of RAMIEL scorch'd and blasted overthrew.—

I might relate of thousands, and their names
 Eternize here on earth ; but those elect
 Angels, contented with their fame in heav'n, 375
 Seek not the praise of men : the other sort,
 In might though wondrous, and in acts of war,
 Nor of renown less eager, yet by doom
 Cancel'd from heav'n and sacred memory,
 Nameless in dark oblivion let them dwell. 380
 For strength from truth divided, and from just,
 Illaudable, nought merits but dispraise,
 And ignominy ; yet to glory aspires,

Vain-

Vain-glorious, and through infamy seeks fame:
Therefore eternal silence be their doom! 385

And now, their mightiest quell'd, the battel swerv'd,
With many an inrode gor'd; deformed rout
Enter'd, and foul disorder: all the ground
With shiver'd armor strown, and on a heap
Chariot and Charioteer lay overturn'd, 390
And fiery foaming steeds: what stood, recoil'd
O'er-wearied, thro' the faint Satanic host
Defensive scarce, or with pale fear surpriz'd;
Then first with fear surpriz'd, and sense of pain,
Fled ignominious: to such evil brought 395
By sin of disobedience; till that hour,
Not liable to fear, or flight, or pain.
Far otherwise th' inviolable Saints,
In cubic phalanx firm, advanc'd entire,
Invulnerable, impenetrably arm'd: 400
Such high advantages their innocence
Gave them above their foes, not to have sinn'd,
Not to have disobey'd! in fight they stood
Un-wearied, un-obnoxious to be pain'd 404
By wound, tho' from their place by violence mov'd.

Now night her course began, and over heav'n
Inducing darkness, grateful truce impos'd,
And silence, on the odious din of war.
Under her cloudy covert both retir'd,
Victor, and vanquish'd. On the foughthen field, 410
MICHAEL, and his Angels, prevalent
Encamping, plac'd in guard their watches round,
Cherubic waving fires: on th' other part,
SATAN, with his rebellious, disappear'd,
Far in the dark dislodg'd; and void of rest, 415
His Potentates to council call'd by night;
And in the midst thus un-dismay'd begun.

O! now in danger try'd, now known in arms
Not to be over-power'd, companions dear!
Found worthy not of liberty alone, 420
O 3 (Too

(Too mean pretense!) but, what we more affect,
 Honour, dominion, glory, and renown;
 Who have sustained one day in doubtful fight
 (And if one day, why not eternal days?)
 What heaven's LORD hath powerfulest to send 425
 Against us from about His throne, and judg'd
 Sufficient to subdue us to His Will.
 But proves not so!——then fallible, it seems,
 Of future we may deem him, though till now
 Omniscient thought. True 'tis, less firmly arm'd, 430
 Some disadvantage we indur'd, and pain,
 'Till now not known; but known, as soon contemn'd;
 Since now we find this our empyreal form
 Incapable of mortal injury,
 Imperishable; and though pierc'd with wound, 435
 Soon closing, and by native vigor heal'd.
 Of evil then so small, as easy think
 The remedy: perhaps more valid arms,
 Weapons more violent, when next we meet,
 May serve to better us, and worse our foes: 440
 Or equal what between us made the odds,
 In nature none: if other hidden cause
 Left them superior, while we can preserve
 Unhurt our minds, and understanding sound,
 Due search and consultation will disclose. 445

He sat: and in th' assembly next up stood
 NISROC, of Principalities the prime;
 As one he stood escap'd from cruel fight,
 Sore toil'd, his riven arms to havoc hewn;
 And, cloudy in aspect, thus answering spake. 450

Deliverer from new Lords! Leader to free
 Enjoyment of our right, as Gods! yet hard
 For Gods, and too unequal work we find,
 Against unequal arms to fight in pain,
 Against un-pain'd, impassive; from which evil 455
 Ruin must needs ensue! for what avails
 Valour or strength, sho' matchless, quell'd with pain
 Which

Which all subdues, and makes remiss the hands
Of mightiest? Sense of pleasure we may well
Spare out of life, perhaps, and not repine;
But live content, which is the calmest life.

460

But pain is perfect misery, the worst
Of evils; and excessive, overturns
All patience. He who therefore can invent
With what more forcible we may offend
Our yet-unwounded enemies, or arm
Our selves with like defence, to me deserves
No less than for deliverance what we owe.

465

Whereto, with look compos'd, SATAN reply'd.
Not un-invented that, which thou aright
Believ'st so main to our success, I bring.
Which of us who beholds the bright surface
Of this ethereous mould, whereon we stand;
This continent of spacious heav'n adorn'd,
With plant, fruit, flow'r ambrosial, gems and gold;
Whose eye so superficially surveys
These things, as not to mind from whence they grow
Deep under ground; materials dark and crude,
Of spirituous and fiery spume, till touch'd
With heaven's ray, and temper'd they shoot forth
So beauteous, op'ning to the ambient light?
These, in their dark nativity, the Deep
Shall yield us, pregnant with infernal flame:
Which into hollow engins, long, and round,
Thick-ramm'd, at th' other bore with touch of fire
Dilated, and infuriate, shall send forth
From far, with thundring noise, among our foes
Such implements of mischief, as shall dash
To pieces, and o'erwhelm whatever stands
Adverse: that they shall fear we have disarm'd
The Thunderer of His only dreaded bolt.
Nor long shall be our labour; yet ere dawn,
Effect shall end our wish. Mean-while revive;
Abandon fear; to strength, and counsel join'd,
Think nothing hard, much less to be despair'd.

470

476

480

486

490

495

He ended, and his words their drooping chear

In

Inlighten'd, and their languish'd hope reviv'd.
 Th'Invention all admir'd, and each, how he
 To be th'Inventor miss'd, so easy it seem'd 499
 Once found, which yet un-found most wou'd have thought
 Impossible. Yet haply of thy race
 In future days (if malice should abound)
 Some one intent on mischief, or inspir'd
 With dev'lish machination, might devise
 Like instrument, to plague the sons of men 505
 For sin, on war and mutual slander bent.
 Forthwith from council to the work they flew,
 None arguing stood : innumerable hands
 Were ready ; in a moment up they turn'd
 Wide the cœlestial soil ; and saw beneath 510
 Th'originals of nature, in their crude
 Conceptions : sulphurous and nitrous foam
 They found, they mingled, and with subtile art,
 Concocted, and adjusted, they reduc'd
 To blackest grain, and into store convey'd. 515
 Part, hidden veins digg'd up (nor hath this earth
 Entrails unlike) of mineral and stone ;
 Whereof to found their engines, and their balls
 Of missive ruin : part, incentive reed
 Provide, pernicious with one touch to fire. 520
 So all ere day-spring, under conscious night,
 Secret they finish'd, and in order set,
 With silent circumspection, un-esp'y'd.

Now when fair morn orient in heav'n appear'd,
 Up rose the victor angels, and to arms 525
 The matin trumpet sung : in arms they stood
 Of golden panoply, refulgent host !
 Soon banded ; others from the dawning hills
 Look'd round, and scouts each coast light-armed scour,
 Each quarter, to descry the distant foe, 530
 Where lodg'd, or whither fled, or if for fight
 In motion, or in halt : him soon they met
 Under spread ensigns moving nigh, in flow
 But firm Battalion : back with speediest sail
 ZOPHIEL, of Cherubim the swiftest Wing, 535
 Came

Came flying, and in mid-air aloud thus cry'd.

Arm, warriors, arm for fight! the foe at hand,
Whom fled we thought, will save us long pursuit
This day; fear not his flight; so thick a cloud
He comes, and settled in his face I see 540
Sad resolution, and secure. Let each
His adamantine coat gird well, and each
Fit well his helm, gripe fast his orb'd shield,
Born ev'n, or high; for this day will pour down,
If I conjecture ought, no drizzling show'r, 545
But rattling storm of arrows barb'd with fire.

So warn'd he them, aware themselves; and soon
In order, quit of all impediment,
Instant, without disturb, they took alarm;
And onward move embattell'd: when behold! 550
Not distant far with heavy pace the foe
Approaching gross, and huge; in hollow cube
Training his devilish enginry, impal'd
On every side with shadowing squadrons deep,
To hide the fraud. At interview both stood 555
A-while; but suddenly at head appear'd
SATAN; and thus was heard commanding loud.

Vanguard! to right and left the Front unfold;
That all may see, who hate us, how we seek
Peace, and composure; and with open breast 560
Stand ready to receive them, if they like
Our overture, and turn not back perverse;
But that I doubt: however witness heav'n!
Heav'n witness thou anon! while we discharge
Freely our part; ye who appointed stand, 565
Do as you have in charge, and briefly touch
What we propound: and loud, that all may hear.

So scoffing in ambiguous words, he scarce
Had ended; when to right and left the Front
Divided, and to either Flank retir'd: 570
Which to our eyes discover'd (new, and strange!)

A triple mounted row of pillars, laid
 On wheels (for like to pillars most they seem'd,
 Or hollow'd bodies made of oak, or fir,
 With branches lop'd, in wood or mountain fell'd)
 Brass, iron, stony mold : had not their mouths 576
 With hideous orifice gap'd on us wide,
 Portending hollow truce : at each behind
 A Seraph stood, and in his hand a reed
 Stood waving tip'd with fire ; while we suspense, 580
 Collected stood, within our thoughts amus'd :
 Not long ! for sudden all at once their reeds
 Put forth, and to a narrow vent apply'd
 With nicest touch ; immediate in a flame, 584
 (But soon obscur'd with smoke) all heav'n appear'd,
 From those deep-throated engines belch'd, whose roar
 Embowel'd with outrageous noise the air,
 And all her entrails tore ; disgorging foul
 Their devilish glut, chain'd thunderbolts, and hail
 Of iron globes, which on the victor host 590
 Levell'd with such impetuous fury smote,
 That whom they hit, none on their feet might stand,
 Though standing else as rocks ; but down they fell
 By thousands, Angel on Arch-Angel rowl'd ;
 The sooner for their arms ; (un-arm'd they might
 Have easily, as spirits, evaded swift 596
 By quick contraction, or remove :) but now
 Foul dissipation follow'd, and forc'd rout ;
 Nor serv'd it to relax their ferried files.
 What should they do ? if on they rush'd, repulse 600
 Repeated, and indecent overthrow
 Doubled, would render them yet more despis'd,
 And to their foes a laughter ; for, in view,
 Stood rank'd of Seraphim another row,
 In posture to displode their second Tire 605
 Of thunder : back defeated to return
 They worse abhorr'd. SATAN beheld their plight,
 And to his mates thus in derision call'd.

O friends ! why come not on these victors proud !
 Ere while they fierce were coming, and when we,

To

To entertain them fair with open front,
And breast, (what could we more?) propounded terms
Of composition, straight they chang'd their minds,
Flew off, and into strange vagaries fell, 614
As they would dance: yet for a dance they seem'd
Somewhat extravagant, and wild; perhaps
For joy of offer'd peace: but I suppose,
If our proposals once again were heard,
We should compel them to a quick result. 619

To whom thus BELIAL, in like gamesome mood:
Leader! the terms we sent were terms of weight,
Of hard contents, and full of force urg'd home;
Such as we might perceive amus'd them all,
And stumbled many: who receives them right,
Had need from head to foot well understand; 625
Not understood, this gift they have besides,
They shew us when our foes walk not upright.

So they among themselves in pleasant vein
Stood scoffing, heighten'd in their thoughts beyond
All doubt of victory: Eternal Might 630
To match with their inventions they presum'd
So easy, and of His thunder made a scorn,
And all His host derided, while they stood
A-while in trouble: but they stood not long;
Rage prompted them at length, and found them arms
Against such hellish mischief fit t' oppose. 636
Forthwith (behold the excellence, the pow'r
Which God hath in his mighty Angels plac'd!)
Their arms away they threw, and to the hills
(For earth hath this variety from heav'n 640
Of pleasure situate in hill, and dale)
Light as the light'ning glimpse they ran, they flew,
From their foundations loos'ning to and fro,
They pluck'd the seated hills, with all their load,
Rocks, waters, woods, and by the shaggy tops 645
Up-lifting bore them in their hands. Amaze,
Be sure, and terror seiz'd the rebel host,
When coming towards them, so dread they saw

The bottom of the mountains upward turn'd ;
'Till on those cursed engines triple row 650
They saw them whelm'd, and all their confidence
Under the weight of mountains bury'd deep :
Themselves invaded next, and on their heads
Main promontories flung, which in the air 654
Came shadowing, and oppress'd whole legions arm'd :
Their armor help'd their harm, crush'd in and bruise'd
Into their substance pent, which wrought them pain
Implacable, and many a dolorous groan ;
Long struggling underneath, ere they could wind
Out of such prison, though Spirits of purest light : 660
(Purest at first, now gross by sinning grown.)
The rest, in imitation, to like arms
Betook them, and the neighb'ring hills up tore :
So, hills a-mid the air encounter'd hills,
Hurl'd to and fro with jaculation dire ; 665
'That under ground they fought in dismal shade :
Infernal noise ! war seem'd a civil game
To this uproar ; horrid confusion heap'd
Upon confusion rose. And now all heav'n
Had gone to wreck, with ruin over-spread, 670
Had not th' Almighty FATHER, where He sits
Shrin'd in His sanctuary of heav'n secure,
Consulting on the sum of things, fore-seen
This tumult, and permitted all, advis'd :
That His great purpose He might so fulfil, 675
To honour His Anointed SON, aveng'd
Upon His enemies, and to declare
All pow'r on Him transferr'd : whence to His SON,
(Th' Assessor of His Throne) He thus began.

Effulgence of My Glory, SON belov'd ! 680
SON ! in Whose face invisible is beheld
Visibly, what by Deity I am ;
And in Whose hand what by decree I do,
Second Omnipotence ! two days are past,
(Two days, as We compute the days of heav'n) 685
Since MICHAEL, and his Pow'rs, went forth to tame
These disobedient : fore hath been their fight,

As

As likeliest was, when two such foes met arm'd:
 For to themselves I left them; and Thou know'st,
 Equal in their creation they were form'd, 690
 Save what sin hath impair'd; which yet hath wrought
 Insensibly, for I suspend their doom:
 Whence in perpetual fight they needs must last
 Endless, and no solution will be found.
 War wearied hath perform'd what war can do, 695
 And to disorder'd rage let loose the reins,
 With mountains, as with weapons, arm'd; which makes
 Wild work in heav'n, and dangerous to the main.
 Two days are therefore past, the third is Thine;
 For thee I have ordain'd it; and thus far 700
 Have suffer'd, that the glory may be thine
 Of ending this great war, since none but Thou
 Can end it. Into thee such virtue, and grace
 Immense, I have transfus'd, that all may know
 In heav'n, and hell, Thy pow'r above compare: 705
 And this perverse commotion govern'd thus,
 To manifest Thee worthiest to be Heir
 Of all things; to be Heir, and to be King
 By sacred unction, Thy deserved right.
 Go then, Thou Mightiest, in Thy FATHER'S Might!
 Ascend My chariot, guide the rapid wheels 710
 That shake heav'n's basis, bring forth all My war,
 My bow, and thunder; My Almighty arms
 Gird on, and sword upon Thy puissant thigh.
 Pursue these sons of darkness; drive them out 715
 From all heav'n's bounds, into the utter deep:
 There let them learn, as likes them, to despise
 GOD, and MESSIAH His anointed King.

He said, and on His SON with rays direct
 Shone full, He all His FATHER full express, 720
 Ineffably into His face receiv'd:
 And thus the Filial Godhead answ'ring spake.

O FATHER! O Supreme of heav'nly Thrones!
 First, Highest, Holiest, Best! Thou always seek'st
 To glorifie Thy SON, I always Thee, 725

As is most just : this I My glory account,
 My exaltation, and my whole delight,
 That Thou in Me well-pleas'd, declar'st Thy will
 Fulfill'd, which to fulfil is all My blifs.
 Sceptre, and pow'r, Thy giving, I assume ; 730
 And gladlier shall resign, when in the end
 Thou shalt be all in all, and I in Thee
 For ever ; and in Me all whom thou lov'st :
 But whom Thou hat'st, I hate, and can put on
 Thy terrors, as I put Thy mildness on, 735
 Image of Thee in all things : and shall soon,
 Arm'd with thy might, rid heav'n of these rebell'd ;
 To their prepar'd ill mansion driven down
 To chains of darkness, and th' undying worm ;
 That from Thy just obedience could revolt, 740
 Whom to obey is happiness entire.
 Then shall Thy Saints un-mix'd, and from th' impure
 Far separate, circling Thy holy mount
 Un-fained hallelujahs to Thee sing,
 Hymns of high praise, and I among them Chief. 745

So said, He o'er His sceptre bowing, rose
 From the right hand of glory where He sat ;
 And the third sacred morn began to shine,
 Dawning through heav'n. Forth rush'd with whirlwind
 The chariot of Paternal Deity, [found
 Flashing thick flames, wheel within wheel undrawn,
 It self instinct with spirit, but convoy'd 752
 By four Cherubic shapes ; four faces each
 Had wondrous ; as with stars, their bodies all,
 And wings, were set with eyes ; with eyes, the wheels
 Of beril ; and careering fires between : 756
 Over their heads a crystal firmament ;
 Where, on a saphir throne, (in-laid with pure
 Amber, and colours of the show'ry arch)
 He, in cœlestial panoply all arm'd 760
 Of radiant Urim, work divinely wrought !
 Ascended : at His right hand, VICTORY
 Sat eagle-wing'd ; beside him hung his bow,
 And quiver with three-bolted thunder stor'd :

And

And from about Him fierce effusion rowl'd
 Of smoke, and bick'ring flame, and sparkles dire.
 Attended with ten thousand thousand Saints,
 He onward came; far off his coming shone,
 And twenty thousand (I their number heard)
 Chariots of God, half on each hand, were seen. 765
 He on the wings of Cherub rode sublime
 On the crySTALLIN sky, in saphir thron'd,
 Illustrious far and wide: but by His own
 First seen, them un-expected joy surpriz'd,
 When the great ensign of MESSIAH blaz'd. 775
 Aloft by Angels born, His sign in heav'n:
 Under whose conduct MICHAEL soon reduc'd
 His army, circumfus'd on either wing,
 Under their Head imbodied all in one.
 Before Him Pow'r Divine His way prepar'd; 780
 At His command th' uprooted hills retir'd
 Each to his place, they heard His voice, and went
 Obsequious; heav'n his wonted face renew'd,
 And with fresh flow'rets hill and valley smil'd.

This saw His hapless foes, but stood obdur'd, 785
 And to rebellious fight rallied their Pow'rs,
 Insensate! hope conceiving from despair:
 In heav'nly Spirits could such perverseness dwell?
 But, (to convince the proud what signs avail,
 Or wonders move th' obdurate to relent!) 790
 They harden'd more, by what might most reclaim,
 Grieving to see His glory, at the sight
 Took envy; and aspiring to His height,
 Stood re-embattell'd fierce; by force, or fraud,
 Weening to prosper, and at length prevail 795
 Against God, and MESSIAH; or to fall
 In universal ruin last: and now
 To final battel drew, disdaining flight
 Or faint retreat; when the Great SON of God,
 To all His hosts on either hand, thus spake. 800

Stand still in bright array, ye Saints! here stand,
 Ye Angels arm'd! this day from battel rest:

Faithful hath been your warfare, and of God
 Accepted, fearless in His righteous cause :
 And as ye have receiv'd, so have ye done 805
 Invincibly. But of this cursed crew
 The punishment to other hand belongs :
 Vengeance is His, or whose he sole appoints.
 Number to this day's work is not ordain'd,
 Nor multitude : stand only, and behold 810
 God's indignation on these godless pour'd
 By Me ; not you, but Me, they have despis'd ;
 Yet envied : against Me is all their rage ;
 Because the FATHER, (t' Whom in heav'n supreme
 Kingdom, and pow'r, and glory appertains,) 815
 Hath honour'd Me, according to His will.
 Therefore to Me their doom he hath assign'd :
 That they may have their wish, to try with Me
 In battel which the stronger proves ; they all,
 Or I alone against them ; since by strength 820
 They measure all, of other excellence
 Not emulous, nor care who them excels ;
 Nor other strife with them do I vouchsafe.

So spake the Son, and into terror chang'd
 His count'nance, too severe to be beheld ! 825
 And full of wrath bent on His enemies.
 At once the Four spread out their starry wings,
 With dreadful shade contiguous, and the orbs
 Of His fierce chariot rowl'd, as with the sound
 Of torrent floods, or of a numerous host. 830
 He on His impious foes right onward drove,
 Gloomy as night : under His burning wheels
 The stedfast empyrean shook throughout ;
 All but the throne itself of God. Full soon
 Among them He arriv'd ; in His right hand 835
 Grasping ten thousand thunders, which He sent
 Before Him, such as in their souls infix'd
 Plagues : they astonish'd, all resistance lost,
 All courage ; down their idle weapons dropp'd :
 O'er shields, and helms, and helmed heads He rode
 Of Thrones, and mighty Seraphim prostrate ; 841
 That

That wish'd the mountains now might be again
 Thrown on them, as a shelter from His ire.
 Nor less on either side tempestuous fell
 His arrows, from the fourfold-visag'd Four, 845
 Distinct with eyes; and from the living wheels,
 Distinct alike with multitude of eyes;
 One spirit in them rul'd, and every eye
 Glar'd lightning, and shot forth pernicious fire
 Among th' accurst, that wither'd all their strength,
 And of their wonted vigor left them drain'd, 851
 Exhausted, spiritless, afflicted, fall'n.
 Yet half His strength He put not forth, but check'd
 His thunder in mid-volley; for He meant
 Not to destroy, but root them out of heav'n. 855
 The overthrown He rais'd, and as a herd
 Of goats, or tim'rous flock, together throng'd,
 Drove them before Him thunder-struck, pursu'd
 With terrors, and with furies, to the bounds
 And crysell wall of heav'n; which op'ning wide
 Rowl'd inward, and a spacious gap disclos'd 861
 Into the wasteful Deep: the monstrous sight
 Struck them with horror backward; but far worse
 Urg'd them behind: headlong themselves they threw
 Down from the verge of heav'n; eternal wrath 865
 Burn'd after them, to the bottomless pit.
 Hell heard th' unsufferable noise: hell saw
 Heav'n ruining from heav'n, and would have fled
 Affrighted; but strict Fate had cast too deep
 Her dark foundations, and too fast had bound. 870
 Nine days they fell; confounded CHAOS roar'd,
 And felt tenfold confusion in their fall,
 Through his wild anarchy; so huge a rout
 Incumber'd him with ruin! hell at last
 Yawning receiv'd them whole, and on them clos'd:
 Hell, their fit habitation, fraught with fire 876
 Un-quenchable, the house of woe, and pain.
 Disburden'd heav'n rejoic'd, and soon repair'd
 Her mural breach, returning whence it rowl'd.

Sole Victor, from th' expulsion of His foes,

880

MESSIAH His triumphal chariot turn'd :
To meet Him all His Saints, who silent stood
Eye-witnesse of His almighty acts,
With jubilee advanc'd ; and as they went,
Shaded with branching palm, each Order bright 885
Sung triumph, and Him sung Victorious King,
SON, Heir and Lord ! to Him dominion giv'n,
Worthiest to reign. He celebrated rode
Triumphant through mid-heav'n, into the courts,
And temple of His Mighty FATHER thron'd 890
On high : who into glory him receiv'd,
Where now he sits at the right hand of blifs.

Thus (measuring things in heav'n by things on earth)
At thy request, and that thou may'st beware
By what is past, to thee I have reveal'd 895
What might have else to human race been hid ;
The discord which befel, and war in heav'n
Among th' Angelic Pow'rs, and the deep fall
Of those too high aspiring, who rebell'd
With SATAN : he who envies now thy state ; 900
Who now is plotting how he may seduce
Thee also from obedience, that with him
(Bereav'd of happiness) thou may'st partake
His punishment, eternal misery :
Which would be all his solace and revenge, 905
As a despite done against the Most High,
Thee once to gain companion of his woe.
But listen not to his temptations : warn
Thy weaker : let it profit thee to have heard,
By terrible example, the reward 910
Of disobedience : firm they might have stood,
Yet fell. Remember ! and fear to transgress !

The End of the sixth Book.





THE
SEVENTH BOOK
OF
PARADISE LOST.

The ARGUMENT.

Raphael, at the request of Adam, relates how, and wherefore, this world was first created; that GOD, after the expelling of Satan, and his Angels, out of heaven, declared His pleasure to create another world, and other creatures to dwell therein; sends His SON with glory, and attendance of Angels to perform the work of Creation in six days: the Angels celebrate with hymns the performance thereof, and His re-ascension into heaven.



Descend from heav'n, URANIA! (by that
name

If rightly thou art call'd) whose Voice di-
vine

Following, above th' OLYMPIAN hill I
soar,

Above the flight of PEGASEAN wing.

The meaning, not the name, I call: for thou,

Nor of the Muses nine, nor on the top

Of old OLYMPUS dwell'st; but heav'nly born,

5

Be-

Before the hills appear'd, or fountain flow'd,
 Thou with Eternal Wisdom didst converse,
 Wisdom thy sister, and with her didst play 10
 In presence of th' Almighty FATHER, pleas'd
 With thy cœlestial song. Up-led by thee,
 Into the heav'n of heav'ns I have presum'd,
 (An earthly guest) and drawn empyreal air,
 Thy temp'ring. With like safety guided down, 15
 Return me to my native element:
 Lest from this flying steed unrein'd (as once
 BELLEROPHON, though from a lower clime)
 Dismounted, on th' ALEIAN field I fall,
 Erroneous there to wander, and forlorn. 20
 Half yet remains unsung, but narrower bound,
 Within the visible diurnal sphere:
 Standing on earth, not rap'd above the Pole,
 More safe I sing with mortal voice; unchang'd
 To hoarse or mute, though fall'n on evil days, 25
 On evil days though fall'n, and evil tongues;
 In darkness, and with dangers compass'd round,
 And solitude! Yet not alone, while thou
 Visit'st my slumbers nightly; or, when morn
 Purples the east. Still govern thou my song, 30
 URANIA! and fit audience find, though few.
 But drive far off the barbarous dissonance
 Of BACCHUS and his revellers; the race
 Of that wild rout that tore the THRACIAN bard
 In RHODOPE, where woods and rocks had ears 35
 To rapture, 'till the salvage clamor drown'd
 Both harp, and voice; nor could the Muse defend
 Her son. So fail not thou, who thee implores;
 For thou art heav'nly, she an empty dream.

Say, Goddess, what ensu'd when RAPHAEL, 40
 The affable Arch-Angel, had forewarn'd
 ADAM, by dire example, to beware
 Apostasy, by what befall in heav'n
 To those apostates; lest the like befall
 In Paradise to ADAM, or his race, 45
 (Charg'd not to touch the interdicted Tree)

If

If they transgress, and slight that sole command ;
 So easily obey'd, amid the choice
 Of all tastes else to please their appetite,
 Though wand'ring——He, with his consoled EVE,
 The story heard attentive, and was fill'd 51
 With admiration, and deep muse, to hear
 Of things so high, and strange ; things, to their thought
 So un-imaginable, as hate in heav'n,
 And war so near the peace of God in bliss, 55
 With such confusion ; but the evil soon
 Driv'n back, redounded (as a flood) on those
 From whom it sprung ; impossible to mix
 With blessedness. Whence ADAM soon repeal'd
 The doubts that in his heart arose : and now 60
 Led on, yet sinless, with desire to know
 (What nearer might concern him) how this world
 Of heav'n, and earth conspicuous, first began ;
 When, and whereof created ; for what cause ;
 What within EDEN, or without, was done 65
 Before his memory (as one whose drouth
 Yet scarce allay'd, still eyes the current stream,
 Whose liquid murmur heard, new thirst excites)
 Proceeded thus to ask his heav'nly guest.

Great things, and full of wonder in our ears, 70
 Far diff'ring from this world, thou hast reveal'd,
 Divine interpreter ! by favour sent
 Down from the empyrean, to fore-warn
 Us timely of what might else have been our loss 74
 Unknown ; which human knowledge could not reach :
 For which to th' Infinitely Good we owe
 Immortal thanks, and His admonishment
 Receive, with solemn purpose to observe
 Immutably His sovereign will, the end
 Of what we are. But since thou hast vouchsaf'd 80
 Gently, for our instruction, to impart
 Things above earthly thought (which yet concern'd
 Our knowing, as to Highest Wisdom seem'd)
 Deign to descend now lower, and relate
 (What may no less, perhaps, avail us known) 85

How

How first began this heav'n, which we behold
 Distant so high, with moving fires adorn'd
 Innumerable ; and this which yields, or fills,
 All space, the ambient air wide interfus'd,
 Embracing round this florid earth : what cause 90
 Mov'd the Creator, in His holy rest
 Through all eternity, so late to build
 In CHAOS ; and the work begun, how soon
 Absolv'd : if unforbid thou may'st unfold
 What we, not to explore the secrets ask 95
 Of His eternal empire, but the more
 To magnify His works, the more we know.
 And the great light of day yet wants to run
 Much of his race, though steep, suspense in heav'n
 Held by thy voice ; thy potent voice he hears, 100
 And longer will delay, to hear thee tell
 His generation, and the rising birth
 Of nature from the un-apparent Deep :
 Or if the star of ev'ning, and the moon
 Haste to thy audience, night with her will bring 105
 Silence ; and Sleep, list'ning to thee, will watch ;
 Or, we can bid his absence, 'till thy song
 End, and dismiss thee ere the morning shine.

Thus ADAM his illustrious guest besought ;
 And thus the God-like Angel answer'd mild. 110

This also thy request, with caution ask'd,
 Obtain : though to recount almighty works,
 What words or tongue of Seraph can suffice !
 Or, heart of man suffice to comprehend !
 Yet, what thou canst attain, (which best may serve 115
 To glorify the Maker, and infer
 Thee also happier) shall not be with-held
 Thy hearing : such commission from above
 I have receiv'd, to answer thy desire
 Of knowledge within bounds : beyond, abstain 120
 To ask ; nor let thine own inventions hope
 Things not reveal'd, which th' invisable King,
 Only Omniscient, hath suppress'd in night ;
 To

To none communicable in earth or heav'n :
Enough is left besides to search and know. 125
But knowledge is as food, and needs no less
Her temperance over appetite, to know
In measure what the mind may well contain :
Oppresses else with surfeit and soon turns
Wisdom to folly, as nourishment to wind. 130

Know then, that after LUCIFER from heav'n
(So call him, brighter once amidst the host
Of Angels, than that star the stars among)
Fell with his flaming legions through the Deep
Into his place, and the Great SON return'd 135
Victorious with his Saints, th' Omnipotent
Eternal FATHER from His throne beheld
Their multitude, and to His SON thus spake.

At least our envious foe hath fail'd, who thought
All like himself rebellious, by whose aid 140
This inaccessible high strength, the seat
Of Deity supreme, US dispossest,
He trusted to have seiz'd, and into fraud
Drew many, whom their place knows here no more ;
Yet far the greater part have kept, I see, 145
Their station ; heav'n, yet populous, retains
Number sufficient to possess her realms,
Though wide ; and this high temple to frequent
With ministeries due and solemn rites.
But lest his heart exalt him, in the harm 150
Already done, to have dispeopled heav'n
(My damage fondly deem'd !) I can repair
That detriment, if such it be, to lose
Self lost ; and in moment will create
Another world : out of one man, a race 155
Of men innumerable there to dwell,
Not here ; 'till by degrees of merit rais'd,
They open to themselves at length the way
Up hither ; under long obedience try'd : 159
And earth be chang'd to heav'n, and heav'n to earth,
One kingdom, joy, and union without end.

Mean

Mean while inhabit lax, ye Pow'rs of heav'n!
 And Thou My WORD, begotten SON! by Thee
 This I perform: speak Thou, and be it done. 164
 My over-shadowing SPIRIT and Might with Thee
 I fend along: ride forth, and bid the Deep
 Within appointed bounds, be heav'n and earth:
 Boundless the Deep, because I A M who fill
 Infinitude; nor vacuous the space;
 Though I, uncircumscrib'd My self, retire 170
 And put not forth my goodness; which is free
 To act, or not; Necessity, and Chance,
 Approach not Me; and what I will is Fate.

So spake th' Almighty, and to what He spake
 His WORD, the Filial Godhead, gave effect. 175
 Immediate are the acts of GOD, more swift
 Than time, or motion; but to human ears
 Cannot without process of speech be told;
 So told, as earthly notion can receive.
 Great triumph and rejoycing was in heav'n, 180
 When such was heard declar'd th' Almighty's will:
 Glory they sung to the most High! good will
 To future men, and in their dwellings peace!
 Glory to Him! Whose just avenging ire
 Had driven out th' ungodly from His sight, 185
 And th' habitations of the just: to Him
 Glory and praise! Whose Wisdom had ordain'd
 Good out of evil to create; instead
 Of spirits malign, a better race to bring
 Into their vacant room, and thence diffuse 190
 His good to worlds, and ages, infinite.

So sang the Hierarchies. Mean while the SON
 On His great expedition now appear'd,
 Girt with Omnipotence, with radiance crown'd
 Of Majesty Divine; sapience and love 195
 Immense, and all His FATHER in him shon.
 About His chariot numberless were pour'd
 Cherub, and Seraph, Potentates and Thrones,
 And Virtues: winged spirits, and chariots wing'd,

From

From th' armory of God; where stand of old
 Myriads, between two brazen mountains lodg'd
 Against a solemn day, harness'd at hand,
 Cœlestial equipage! and now came forth
 Spontaneous (for within them spirit liv'd
 Attendant on their Lord: heav'n open'd wide
 Her ever-during gates, harmonious sound!
 On golden hinges moving, to let forth
 The King of Glory, in His pow'rful Word,
 And SPIRIT, coming to create new Worlds.
 On heav'nly ground they stood, and from the shore
 They view'd the vast immeasurable abyfs,
 Outrageous as a sea, dark, wasteful, wild;
 Up from the bottom turn'd by furious winds,
 And surging waves, as mountains, to assault
 Heav'n's height, and with the centre mix the Pole.

Silence, ye troubled waves, and thou Deep, peace!
 Said then th' Omnific Word, your Discord end——

Nor staid; but on the wings of Cherubim
 Uplifted, in Paternal Glory rode
 Far into CHAOS, and the world unborn;
 For CHAOS heard His voice. Him all His train
 Follow'd in bright procession, to behold
 Creation, and the wonders of His might.
 Then staid the fervid Wheels, and in His hand
 He took the golden compasses, prepar'd
 In God's eternal store to circumscribe
 This Universe, and all created things.
 One foot He center'd, and the other turn'd
 Round through the vast profundity obscure;
 And said, Thus far extend, thus far thy bounds,
 This be thy just circumference, O world!

Thus God the heav'n created, thus the earth;
 Matter unform'd and void! Darknefs profound
 Cover'd th' abyfs; but on the watry calm
 His brooding wings the SPIRIT of God out-spread,
 And vital virtue infus'd, and vital warmth
 Throughout the fluid mass: but downward purg'd

The black, tartareous, cold, infernal dregs,
 Adverse to life: then founded, then conglob'd
 Like things to like; the rest to several place
 Disparted; and between, spun out the air:
 And earth self-balanc'd on her centre hung. 240

Let there be light! said God: and forthwith light
 Ethereal, first of things, quintessence pure,
 Sprung from the Deep: and from her native east,
 To journey through the aery gloom began, 246
 Sphear'd in a radiant cloud; (for yet the Sun
 Was not) she in a cloudy tabernacle
 Sojourn'd the while. God saw the light was good;
 And light from darkness by the hemisphere 250
 Divided: light the day, and darkness night
 He nam'd. Thus was the First Day ev'n and morn:
 Nor past uncelebrated, nor unsung
 By the coelestial choirs, when orient light
 Exhaling first from darkness they beheld: 255
 Birth-day of heav'n and earth! with joy, and shout,
 The hollow universal orb they fill'd;
 And touch'd their golden harps, and hymning prais'd
 God, and His works; Creator Him they sung, 259
 Both when First Ev'ning was, and when First Morn.

Again, God said, Let there be firmament
 Amid the waters, and let it divide
 The waters from the waters! And God made
 The firmament expanse of liquid, pure,
 Transparent, elemental air, diffus'd 265
 In circuit to the uttermost convex
 Of this great Round: partition firm and sure,
 The waters underneath from those above
 Dividing: for as earth, so He the world
 Built on circumfluous waters calm, in wide 270
 Crystalline ocean, and the loud mis-rule
 Of CHAOS far remov'd; lest fierce extremes
 Contiguous might dislemper the whole frame:
 And heav'n He nam'd the firmament: so ev'n
 And morning chorus sung the Second Day. 275

The

The earth was form'd, but in the womb as yet
Of waters (embryon immature) involv'd,
Appear'd not: over all the face of earth
Main ocean flow'd; not idle, but with warm
Prolific humour softning all her globe, 280
Fermented the great mother to conceive
Sate with genial moisture: when God said,
Be gather'd now ye waters under heav'n
Into one place, and let dry land appear!——
Immediately the mountains huge appear 285
Emergent, and their broad bare backs up-heave
Into the clouds, their tops ascend the sky.
So high as heav'n the tumid hills, so low
Down sunk a hollow bottom, broad, and deep,
Capacious bed of waters! Thither they 290
Hasted with glad precipitance, up-rol'd,
As drops from dust conglobing from the dry:
Part rise in crystal wall, or ridge direct,
For haste: such flight the great command impress'd
On the swift floods: as armies at the call 295
Of trumpet (for of armies thou hast heard)
Troop to their standard; so the watry throng,
Wave rowling after wave, where way they found;
If steep, with torrent rapture; if through plain,
Soft-ebbing; nor withstood them rock or hill; 300
But they, or under ground, or circuit wide
With serpent-error wand'ring, found their way,
And on the washy ooze deep channels wore,
Easy, ere God had bid the ground be dry,
All but within those banks, where rivers now 305
Stream, and perpetual draw their humid train.
The dry land, earth; and the great receptacle
Of congregated waters, He call'd seas;
And saw that it was good: and said, Let th' earth
Put forth the verdant grass, herb yielding feed, 310
And fruit-tree yielding fruit after her kind;
Whose seed is in her self upon the earth!——
He scarce had said, when the bare earth (till then
Desert, and bare, unsightly, unadorn'd)

Brought forth the tender grafs, whose verdure clad
 Her univerfal face with pleasant green : 316
 Then, herbs of every leaf, that fudden flowr'd
 Op'ning their various colours, and made gay
 Her bofom fmelling sweet. And thefe fcarce blown,
 Forth-flourish'd thick the clustring vine, forth crept 321
 The fmelling gourd, up flood the corny reed
 Embattel'd in her field ; and th' humble fhrub,
 And bufh, with frizled hair implicit. Laft,
 Rose, as in dance, the ftately trees, and fpread 324
 Their branches hung with copious fruit ; or gemm'd
 Their bloffoms : with high woods the hills were crown'd ;
 With tufts the vallies ; and each fountain fide
 With borders long the rivers : that earth now
 Seem'd like to heav'n ; a feat where Gods might dwell,
 Or wander with delight, and love to haunt 330
 Her fared shades : though God had yet not rain'd
 Upon the earth, and man to till the ground
 None was : but from the earth a dewy mift
 Went up, and water'd all the ground, and each
 Plant of the field ; which, ere it was in th' earth 335
 God made, and ev'ry herb, before it grew
 On the green ftem : God faw that it was good.
 So ev'n and morn recorded the Third Day.

Again th' Almighty fpake : Let there be lights
 High in th' expanfe of heaven, to divide 340
 The day from night : and let them be for figns,
 For feafons, and for days, and circling years ;
 And let them be for lights, as I ordain
 Their office in the firmament of heav'n,
 To give light on the earth !——and it was fo. 345
 And God made two great lights ; (great for their ufe
 To man) the greater to have rule by day,
 The lefs by night, altern : and made the ftars ;
 And fet them in the firmament of heav'n,
 'I' illuminate the earth, and rule the day, 350
 In their viciffitude, and rule the night ;
 And light from darknefs to divide. God faw,
 Surveying His great work, that it was good :

For of cœlestial bodies first the sun
(A mighty sphere!) He fram'd; unlightsome first,
Tho' of ethereal mold: then form'd the moon
Globose; and ev'ry magnitude of stars;
And sow'd with stars the heav'n, thick as a field.
Of light by far the greater part he took,
Transplanted from her cloudy shrine, and plac'd
In the sun's orb, made porous to receive
And drink the liquid light; firm to retain
Her gather'd beams; great palace now of light:
Hither, as to their fountain, other stars
Repairing, in their golden urns draw light:
And hence the morning planet gilds her horns:
By tincture or reflexion they augment
Their small peculiar, though (from human sight
So far remote) with diminution seen.
First in his east the glorious lamp was seen,
Regent of day; and all th' horizon round
Invested with bright rays, jocund to run
His longitude through heav'n's high road: the gray
Dawn and the PLEIADES before him danc'd,
Shedding sweet influence. Less bright the moon,
But opposite in level'd west was set,
His mirror, with full face borrowing her light
From him; for other light she needed none
In that aspect: and still that distance keeps
Till night; then in the east her turn she shines,
Revolv'd on heav'n's great axle, and her reign
With thousand lesser lights dividual holds,
With thousand thousand stars! that then appear'd
Spangling the hemisphere; then first adorn'd
With their bright luminaries, that set and rose.
Glad ev'ning and glad morn crown'd the Fourth Day.

And God said, Let the waters generate
Reptil, with spawn abundant, living soul!
And let fowl fly above the earth, with wings
Display'd on th' open firmament of heav'n!
And God created the great whales, and each
Soul living, each that crept, which plenteously

The waters generated by their kinds :
And every bird of wing after his kind :
And saw that it was good, and blest'd them, saying,
Be fruitful, multiply, and in the seas, 396
And lakes, and running streams, the waters fill !
And let the fowl be multiply'd on th' earth !
Forthwith the sounds and seas, each creek and bay,
With fry innumerable swarm, and shoals 400
Of fish, that with their fins and shining scales
Glide under the green wave in sculls, that oft
Bank the mid sea : part single, or with mate,
Graze the sea-weed their pasture ; and thro' groves
Of coral stray ; or, sporting with quick glance, 405
Shew to the Sun their wav'd coats, dropt with gold :
Or, in their pearly shells at ease, attend
Moist nutriment ; or under rocks their food,
In jointed armour, watch : on smooth, the seal,
And bended dolphins play : part, huge of bulk ! 410
Wallowing unweildy, enormous in their gait,
Tempest the ocean : there Leviathan,
Hugest of living creatures, on the Deep
Stretch'd like a promontory, sleeps or swims ;
And seems a moving land ; and at his gills 415
Draws in, and at his trunk spouts out a sea.
Mean while the tepid caves, and fens, and shoars,
Their brood as numerous hatch from th' egg, that soon
Bursting with kindly rapture, forth disclos'd
Their callow young ; but feather'd soon, and fledge, 420
They summ'd their pens ; and soaring th' air sublime,
With clang despis'd the ground, under a cloud
In prospect : there the eagle and the stork,
On cliffs and cedar tops, their eyries build :
Part, loosely wing the region ; part, more wise 425
In common, rang'd in figure wedge their way ;
Intelligent of seasons, and set forth
Their aery caravan, high over seas
Flying, and over lands, with mutual wing
Easing their flight ; (so steers the prudent crane 430
Her annual voyage) born on winds, the air
Floats as they pass, fann'd with unnumber'd plumes.

From

From branch to branch the smaller birds with song
Solac'd the woods, and spread their painted wings
'Till ev'n; nor then, the solemn nightingale 435
Ceas'd warbling, but all night tun'd her soft lays.
Others, on silver lakes and rivers bath'd
Their downy breast; the swan, with arched neck
Between her white wings mantling proudly, rows
Her state with oary feet: yet oft they quit 440
The dank, and rising on stiff pennons, tour
The mid aerial sky. Others on ground
Walk'd firm; the crested cock, whose clarion sounds
The silent hours; and th' other, whose gay train
Adorns him, colour'd with the florid hue 445
Of rainbows and starry eyes. The waters thus
With fish replenish'd, and the air with fowl,
Ev'ning and morn solemniz'd the Fifth Day.

The Sixth, and of creation last, arose
With ev'ning harps and matin; when God said, 450
Let th' earth bring forth fowl living in her kind,
Cattle and creeping things, and beasts of th' earth,
Each in their kind!—The earth obey'd; and straight
Op'ning her fertil womb, teem'd at a birth
Innumerable living creatures, perfect forms, 455
Limb'd and full grown. Out of the ground up-rose,
As from his laire, the wild beast, where he wons
In forest wild, in thicket, brake or den:
Among the trees in pairs they rose, they walk'd;
The cattle in the fields, and meadows green: 460
Those rare and solitary; these in flocks
Pasturing at once, and in broad herds up-sprung.
The grassy clods now calv'd, now half appear'd
The tawny lion, pawing to get free 464
His hinder parts; then springs as broke from bonds,
And rampant shakes his brinded mane: the ounce,
The libbard, and the tiger, (as the mole
Rising) the crumbled earth above them threw
In hillocks: the swift stag from under ground
Bore up his branching head: scarce from his mold 470
Behemoth (biggest born of earth) up-heav'd

His

His vastness: fleec'd the flocks, and bleating, rose
 As plants: ambiguous between sea and land,
 The river-horse, and scaly crocodile.

At once came forth whatever creeps the ground, 475
 Insect or worm: those wav'd their limber fans,
 For wings; and smallest lineaments exact

In all the liveries deck'd of summer's pride,
 With spots of gold and purple, azure and green:
 These, as a line, their long dimension drew, 480
 Streaking the ground with sinuous trace: not all
 Minims of nature; some of serpent-kind,

Wondrous in length and corpulence, involv'd
 Their snaky folds, and added wings. First crept
 The parsimonious emmet, provident 485
 Of future; in small room large heart inclos'd!
 (Pattern of just equality perhaps

Hereafter, joined in her popular tribes
 Of commonalty.) Swarming next, appear'd
 The female bee, that feeds her husband drone 490
 Deliciously, and builds her waxen cells
 With honey stor'd. The rest are numberless,

And thou their natures know'st, and gav'st them names,
 Needless to thee repeated: nor unknown
 The serpent (subtlest beast of all the field) 495
 Of huge extent sometimes, with brazen eyes
 And hairy mane terrific, though to thee

Not noxious, but obedient at thy call.

Now heav'n in all her glory shon, and rowl'd
 Her motions, as the great First Mover's hand 500
 First wheel'd their course: earth in her rich attire
 Consummate lovely smil'd; air, water, earth,
 By fowl, fish, beast, was flown, was swum, was walk'd
 Frequent; and of the Sixth Day yet remain'd.

There wanted yet the master-work, the end 505
 Of all yet done; a creature, who not prone,
 And brute as other creatures, but indu'd

With sanctity of reason, might erect
 His stature, and upright with front serene
 Govern the rest, self-knowing; and from thence 510

Magrani-

Magnanimous, to correspond with heav'n :
But grateful to acknowledge whence his good
Descends ; thither with heart, and voice, and eyes
Directed in devotion, to adore
And worship God Supreme, who made him chief
Of all his works : therefore th' Omnipotent
Eternal FATHER) for where is not he
Present ?) thus to His SON audibly spake.

516

Let Us make now MAN in Our image, MAN
In our similitude, and let them rule
Over the fish and fowl, of sea and air,
Beast of the field, and over all the earth,
And ev'ry creeping thing that creeps the ground !

520

This said, He form'd thee, ADAM, thee O Man !
Dust of the ground ; and in thy nostrils breath'd
The breath of life ; in His own image he
Created thee ; in the image of God
Express ; and thou becam'st a living soul.
Male he created thee ; but thy consort
Female, for race : then blest'd mankind, and said
Be fruitful, multiply, and fill the earth ;
Subdue it, and throughout dominion hold
Over fish of the sea, and fowl of th' air,
And ev'ry living thing that moves on th' earth,
Where-ever thus created ; for no place
Is yet distinct by name. Thence (as thou know'st)
He brought thee into this delicious grove,
This garden ; planted with the trees of God ;
Delectable both to behold and taste !
And freely all their pleasant fruit for food
Gave thee (all sorts are here that all th' earth yields,
Variety without end !) But, of the tree,
Which tasted works knowledge of good and evil,
Thou may'st not : in the day thou eat'st, thou dy'st :
Death is the penalty impos'd : beware !
And govern well thy appetite, lest Sin
Surprize thee, and her black attendant Death.

525

530

535

540

545

Here

Here finish'd He, and all that he had made
View'd, and behold ! all was entirely good ;
So ev'n and morn accomplish'd the Sixth Day. 550

Yet not, 'till the Creator from His work
Desisting, though un-wearied, up return'd ;
Up to the heav'n of heav'ns. His high abode :
Thence to behold this new created world,
Th'addition of his empire, how it shew'd 555

In prospect from His throne, how good, how fair,
Answering his great idea ! Up he rode,
Follow'd with acclamation, and the sound
Symphonious of ten thousand harps, that tun'd
Angelick harmonies : the earth, the air 560

Resounded, (thou remember'st, for thou heard'st)
The heav'ns and all the constellations rung :
The planets in their station list'ning stood,
While the bright pomp ascended jubilant.

Open, ye everlasting gates ! they sung, 565

Open, ye heav'ns ! your living doors ; let in
The great Creator, from His work return'd
Magnificent, His six days work, a world :

Open, and henceforth oft ; for God will deign
To visit oft the dwellings of just men, 570
Delighted ; and with frequent intercourse

Thither will send his winged messengers,
On errands of supernal grace. So sung
The glorious train ascending. He through heav'n,
That open'd wide her blazing portals, led 575

To God's eternal house direct the way :
A broad and ample road, whose dust is gold,
And pavement stars, as stars to thee appear,
Seen in the galaxy : (that milky way
Which nightly, as a circling zone, thou seest 580

Powder'd with stars.) And now on earth the seventh
Ev'ning arose in EDEN ; for the sun
Was set, and twilight from the east came on,
Fore-running night : when, at the holy mount
Of heav'n's high-seated top, th'imperial throne 585
Of Godhead fix'd for ever firm and sure,

The filial pow'r arriv'd, and sat Him down
With

With His great FATHER: for He also went
 Invifible, yet ftaid (fuch privilege
 Hath Omniprefence) and the work ordain'd, 590
 Author and end of all things; and from work
 Now refting, blefs'd and hallow'd the Sev'nth Day;
 As refting on that Day from all His work:
 But not in filence holy kept; the harp
 Had work, and refted not; the folemn pipe, 595
 And dulcimer, all organs of fweet ftop,
 All founds on fret by fttring, or golden wire,
 Temper'd foft tunings, intermix'd with voice
 Choral, or unifon: of incenfe clouds,
 Fuming from golden cenfers, hid the mount: 600
 Creation, and the Six Days acts, they fung.

Great are thy works, JEHOVAH! infinite
 Thy pow'r! what thought can meafure thee, or tongue
 Relate thee; Greater now in thy Return
 Than from the giant-angels: Thee that Day 605
 Thy thunders magnified; but, to create
 Is greater, than created to deftroy.
 Who can impair Thee, mighty King! or bound
 Thy empire? Eafily the proud attempt
 Of fpirits apoftate, and their counfels vain, 610
 Thou haft repell'd; while impioufly they thought
 Thee to diminifh, and from thee withdraw
 The number of thy worfhippers. Who feeks
 To leffen Thee, againft his purpofe ferves
 To manifefte the more Thy might: his evil 615
 Thou ufeft, and from thence creat'ft more good.
 Witnefs this new-made World, another heav'n!
 From heaven gate not far, founded in view
 On the clear hyaline, the glaffy fea;
 Of amplitude almoft immense, with ftars 620
 Numerous, and every ftar perhaps a world
 Of deftin'd habitation; but Thou know'ft
 Their feafons: among thefe the feat of men,
 Earth, with her nether ocean circumfus'd,
 Their pleafant dwelling-place. Thrice happy men! 625
 And fons of men, whom God hath thus advanc'd!

Created in His image, there to dwell,
And worship Him ; and in reward to rule
Over his works, on earth, in sea, or air ;
And multiply a race of worshippers,
Holy and just : thrice happy, if they know
Their happiness, and persevere upright !

630

So sung they, and the empyrean rung
With Hallelujahs : thus was sabbath kept.
And thy request think now fulfill'd, that ask'd
How first this world, and face of things, began,
And what, before thy memory, was done
From the beginning ; that posterity,
Inform'd by thee might know. If else thou seek'st
Ought, not surpassing human measure, say.

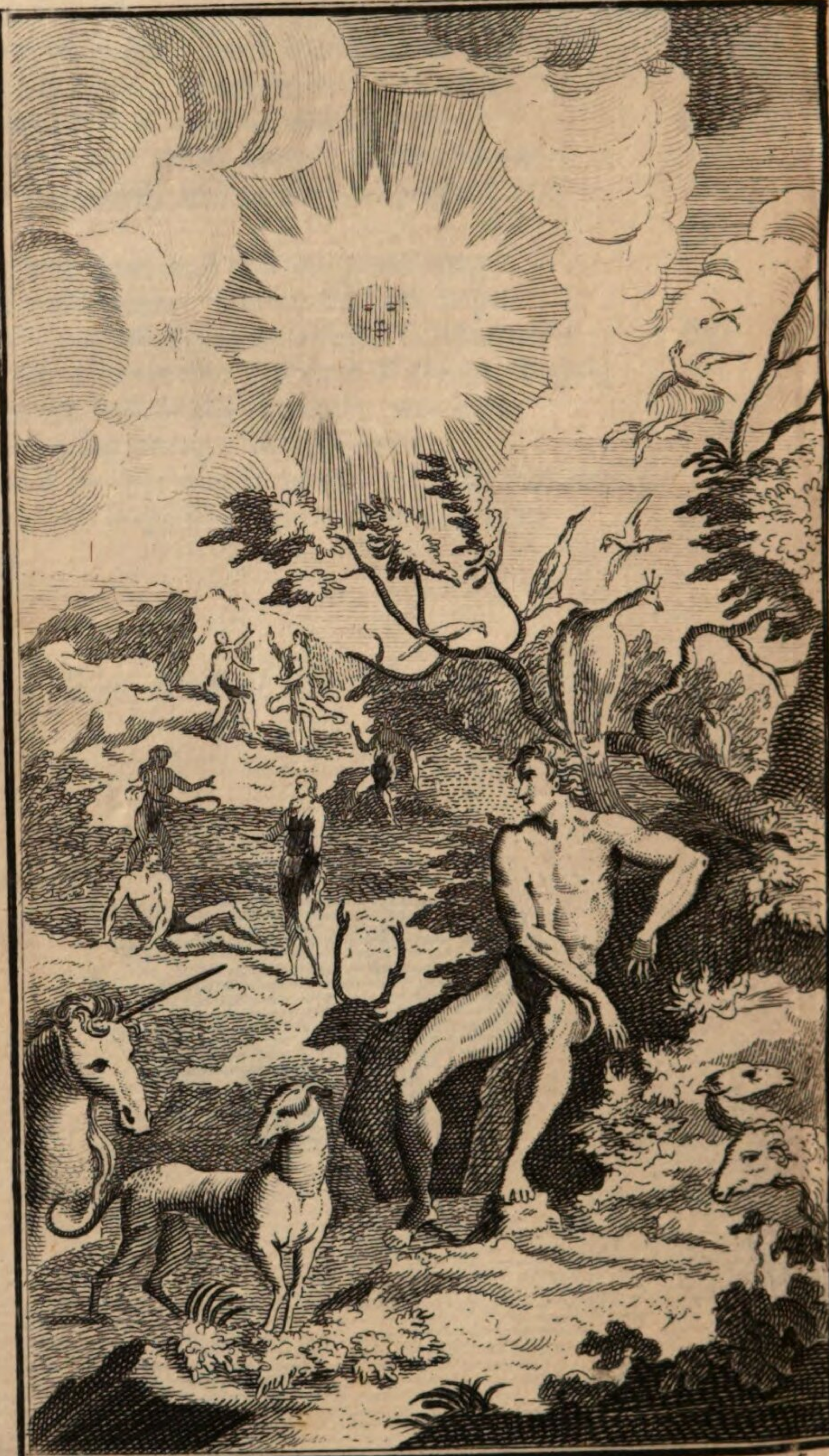
635

640

The End of the Seventh Book.



THE





THE
EIGHTH BOOK
OF
PARADISE LOST.

The ARGUMENT.

Adam inquires concerning cæstia! motions ; is doubtfully answer'd, and exhorted to search rather things more worthy of knowledge. Adam assents : and still desirous to detain Raphael, relates to him what he remember'd since his own creation ; his placing in Paradise ; his talk with GOD concerning solitude, and fit society ; his first meeting and nuptials with EVE ; his discourse with the Angel thereupon ; who, after admonitions repeated, departs.



HE Angel ended, and in ADAM's ear
So charming left his voice, that he a-
while
Thought him still speaking, still stood fix'd
to hear :
Then as new wak'd, thus gratefully replied.

What thanks sufficient, or what Recompense
Equal, have I to render thee, divine
Historian ? who thus largely hast allay'd

R

The

The thirst I had of knowledge, and vouchsaf'd
 This friendly condescension to relate
 Things, else by me unsearchable ; now heard 10
 With wonder, but delight ; and, as is due,
 With Glory attributed to the High
 Creator. Something yet of doubt remains,
 Which only thy solution can resolve.

When I behold this goodly frame, this world, 15
 Of heav'n and earth consisting ; and compute
 Their Magnitudes ; this earth a spot, a grain,
 An atom, with the firmament compar'd,
 And all her number'd stars ; that seem to rowl
 Spaces incomprehensible, (for such 20
 Their distance argues, and their swift return
 Diurnal) merely to officiate light
 Round this opacous earth, this punctual spot,
 One day and night ; in all their vast survey
 Useless besides : reasoning I oft admire, 25
 How nature, wise and frugal, could commit
 Such disproportions ; with superfluous hand
 So many nobler bodies to create,
 Greater so manifold, to this one use ;
 (For ought appears) and on their orbs impose 30
 Such restless revolution, day by day
 Repeated : while the sedentary earth,
 (That better might with far less compass move)
 Serv'd by more noble than herself, attains
 Her end without the motion ; and receives 35
 As tribute, such a sumless journey brought
 Of incorporeal speed, her warmth and light ;
 Speed ! to describe whose swiftness number fails.

So spake our sire, and by his count'nance seem'd
 Ent'ring on studious thoughts abstruse : which EVE
 Perceiving, where she sat retir'd in sight, 40
 With lowliness majestic from her seat,
 And grace, that won who saw to wish her stay,
 Rose ; and went forth among her fruits and flow'rs,
 To visit how they prosper'd, bud, and bloom, 45

Her

Her nursery : they at her coming sprung,
 And touch'd by her fair tendance gladlier grew.
 Yet went she not, as not with such discourse
 Delighted, or not capable her ear
 Of what was high : such pleasure she reserv'd,
 ADAM relating, the sole auditress :
 Her husband the relater she prefer'd
 Before the Angel ; and of him to ask
 Chose rather : he, she knew, would intermix
 Grateful digressions, and solve high dispute
 With conjugal caresses ; from his lip
 Not words alone pleas'd her. (O ! when meet now
 Such pairs, in love, and mutual honour join'd !)
 With Goddess-like demeanor forth she went ;
 Not unattended ! for on her, as queen,
 A pomp of winning graces waited still ;
 And from about her shot darts of desire
 Into all eyes, to wish her still in sight.
 And RAPHAEL now, to ADAM's doubt propos'd,
 Benevolent, and facil, thus reply'd.

To ask or search, I blame thee not ; for heav'n
 Is as the book of GOD before thee set :
 Wherein to read his wond'rous works, and learn
 His seasons, hours, or days, or months, or years.
 This to attain, whether heav'n move, or earth.
 Imports not, if thou reckon right : the rest,
 From man or angel, the great architect
 Did wisely to conceal ; and not divulge
 His secrets to be scan'd by them who ought
 Rather admire. Or, if they list to try
 Conjecture. He His fabric of the heav'ns
 Hath left to their disputes, perhaps to move
 His laughter at their quaint opinions wide
 Hereafter ; when they come to model heav'n
 And calculate the stars, how they will wield
 The mighty frame ! how build, unbuild, contrive,
 To save appearances ; how gird the sphere
 With centric, and eccentric, scribl'd o'er,
 Cycle, and epicycle, orb in orb.

Already by thy reasoning this I guess, 85
 Who art to lead thy off spring : and supposest,
 That bodies bright and greater should not serve
 The less not bright, nor heav'n such journies run,
 Earth sitting still, when she alone receives
 The benefit. Consider first, that Great, 90
 Or Bright, infers not excellence : the earth
 (Though, in comparison of heav'n, so small,
 Nor glistering,) may of solid good contain
 More plenty than the sun, that barren shines ;
 Whose virtue on itself works no effect, 95
 But in the fruitful earth : there first receiv'd
 His beams (unactive else) their vigor find.
 Yet, not to earth are those bright luminaries
 Officious, but to Thee, earth's habitant.
 And for the heav'ns wide circuit, let it seek 100
 The Maker's high magnificence ; who built
 So spacious, and his line stretch'd out so far ;
 That man may know he dwells not in his own ;
 An edifice too large for him to fill,
 Lodg'd in a small partition ; and the rest 105
 Ordain'd for uses to his Lord best known.
 The swiftness of those circles attribute,
 (Though numberless) to His Omnipotence ;
 That to corporeal substances could add 109
 Speed almost spiritual. Me thou think'st not slow,
 Who since the morning-hour set out from heav'n,
 Where God resides ; and ere mid-day arriv'd
 In EDEN : distance inexpressible
 By numbers that have name ! But this I urge,
 Admitting motion in the heav'ns ; to shew 115
 Invalid, that which thee to doubt it mov'd :
 Not that I so affirm, though so it seem
 To thee who hast thy dwelling here on earth.
 God, to remove His ways from human sense,
 Plac'd heav'n from earth so far, that earthly sight,
 If it presume, might err in things too high, 121
 And no advantage gain. What if the sun
 Be centre to the world ; and other stars
 (By his attractive virtue and their own,

Incited)

Incited) dance about him various rounds ? 125
 Their wandring course now high, now low, then hid,
 Progressive, retrograde, or standing still,
 In six thou seest : and what if sev'nth to these
 The planet earth (so stedfast though she seem)
 Insensibly three different motions move ? 130
 Which else to several spheres thou must ascribe,
 Mov'd contrary with thwart obliquities ;
 Or save the sun his labour, and that swift
 Nocturnal and diurnal rhomb suppos'd,
 Invisible else above all stars, the wheel 135
 Of day and night : which needs not thy belief,
 If earth, industrious of herself, fetch day
 Travelling east ; and with her part averse
 From the sun's beam, meet night ; her other part
 Still luminous by his ray. What if that light, 140
 (Sent from her through the wide transpicious air)
 To the terrestrial moon be as a star,
 Inlightning her by day, as she by night
 This earth ? reciprocal, if land be there,
 Fields and inhabitants. Her spots thou seest 145
 As clouds, and clouds may rain, and rain produce
 Fruits in her soften'd soil, for some to eat
 Allotted there : and other suns perhaps,
 With their attendant moons, thou wilt descry,
 Communicating male and female light : 150
 Which two great Sexes animate the world ;
 Stor'd in each orb, perhaps, with some that live.
 For such vast room in nature unpossess'd
 By living soul, desert and desolate,
 Only to shine, yet scarce to contribute 155
 Each orb a glimpse of light, convey'd so far
 Down to this habitable, which returns
 Light back to them, is obvious to dispute.
 But whether thus these things, or whether not ;
 Whether the sun, predominant in heav'n 160
 Rise on the earth ; or earth rise on the sun :
 He, from the east his flaming road begin.
 Or she, from west her silent course advance,
 With inoffensive pace, (that spinning sleeps

On her soft axle, while she paces ev'n, 165
 And bears thee soft with the smooth air along)
 Sollicit not thy thoughts with matters hid ;
 Leave them to God above ; Him serve and fear !
 Of other creatures, as Him pleases best,
 Where-ever plac'd, let Him dispose : joy thou 170
 In what He gives to thee, this Paradise,
 And thy fair EVE : heav'n is for thee too high
 To know what passes there ; be lowly wise :
 Think only what concerns thee, and thy Being ;
 Dream not of other worlds, what creatures there 175
 Live, in what state, condition, or degree ;
 Contented that thus far hath been reveal'd,
 Not of earth only, but of highest heav'n.

To whom thus ADAM, clear'd of doubt reply'd.
 How fully hast thou satisfy'd me, pure 180
 Intelligence of heav'n, Angel serene !
 And freed from intricacies, taught to live
 The easiest way ; nor with perplexing thoughts
 To interrupt the sweet of life ; from which
 God hath bid dwell far-off all anxious cares, 185
 And not molest us ; unless we our selves
 Seek them with wandring thoughts, and notions vain.
 But apt the mind, or fancy, is to rove
 Uncheck'd, and of her roving is no end :
 'Till warn'd, or by experience taught, she learn, 190
 That, not to know at large of things remote
 From use, obscure and subtle ; but to know
 That which before us lies in daily life,
 Is the prime wisdom : what is more, is fume
 Or emptiness, or fond impertinence ; 195
 And renders us, in things that most concern,
 Unpractis'd, unprepar'd, and still to seek.
 Therefore from this high pitch let us descend
 A lower flight ; and speak of things at hand
 Useful ; whence happy mention may arise 200
 Of something not unseasonable to ask,
 By suff'rance, and thy wonted favour deign'd.

Thee I have heard relating what was done
 Ere my remembrance; now, hear me relate
 My story, which perhaps thou hast not heard: 205
 And day is yet not spent: 'till then thou seest
 How subtly to detain thee I devise;
 Inviting thee to hear, while I relate:
 Fond! were it not in hope of thy reply:
 For, while I sit with thee, I seem in heav'n: 210
 And sweeter thy discourse is to my ear
 Than fruits of palm-tree (pleasanteſt to thirst,
 And hunger both, from labour) at the hour
 Of ſweet repaſt: they ſatiate, and ſoon fill,
 Tho' pleaſant; but thy words, with grace divine 215
 Imbu'd, bring to their ſweetneſs no ſatiety.

To whom thus RAPHAEL answer'd heav'nly meek.
 Nor are thy lips ungraceful, ſire of men!
 Nor tongue uneloquent: for God on thee
 Abundantly His gifts hath alſo pour'd; 220
 Inward and outward both, His image fair.
 Speaking or mute, all comelineſs and grace
 Attends thee; and each word, each motion, forms.
 Nor leſs think we in heav'n of thee on earth,
 Than of our fellow-ſervant; and inquire 225
 Gladly into the ways of God with man:
 For God we ſee hath honour'd thee, and ſet
 On man His equal love. Say therefore on;
 For I that day was abſent, as beſel,
 Bound on a voyage uncouth and obſcure, 230
 Far on excuſion toward the gates of hell,
 Squar'd in full legion, (ſuch command we had)
 To ſee that none thence iſſu'd forth a ſpy,
 Or enemy, while God was in His work;
 Left he (incens'd at ſuch eruption bold) 235
 Deſtruction with creation might have mix'd.
 Not that they durſt without His leave attempt;
 But us He ſends upon His high beſeſts
 For ſtate, as Sov'reign King; and to inure
 Our prompt obedience. Faſt we found, faſt ſhut 240
 The diſmal gates, and barricado'd ſtrong!
 But,

But, long ere our approaching, heard within
 Noise, other than the sound of dance or song!
 Torment, and loud lament, and furious rage.
 Glad we return'd up to the coasts of light 245
 Ere sabbath ev'ning: so we had in charge.
 But thy relation now! for I attend,
 Pleas'd with thy words, no less than thou with mine.

So spake the God-like Pow'r, and thus our Sire.
 For man to tell how human life began 250
 Is hard; for who himself beginning knew?
 Desire with thee still longer to converse
 Induc'd me.—As new-wak'd from soundest sleep,
 Soft on the flow'ry herb I found me laid,
 In balmy sweat; which with his beams the sun 255
 Soon dry'd, and on the reeking moisture fed.
 Straight toward heav'n my wondring eyes I turn'd,
 And gaz'd a while the ample sky: 'till rais'd
 By quick instinctive motion, up I sprung,
 As thitherward endeavouring; and upright 260
 Stood on my feet. About me round I saw
 Hill, dale, and shady woods, and sunny plains,
 And liquid lapse of murm'ring streams: by these,
 Creatures that liv'd, and mov'd, and walk'd, or flew;
 Birds on the branches warbling: all things smil'd 265
 With fragrance: and with joy my heart o'er-flow'd.
 My self I then perus'd, and limb by limb
 Survey'd, and sometimes went, and sometimes ran
 With supple joints, as lively vigour led.
 But who I was, or where, or from what cause, 270
 Knew not: to speak I try'd, and forthwith spake;
 My tongue obey'd, and readily could name
 Whate'er I saw. Thou sun, said I, fair light!
 And thou enlighten'd earth, so fresh and gay!
 Ye hills and dales, ye rivers, woods and plains! 275
 And ye that live and move, fair creatures! tell,
 Tell (if ye saw) how came I thus, how here.—
 Not of myself—By some Great Maker then,
 In goodness, and in pow'r, preeminent.
 Tell me, how may I know Him, how adore, 280
 From

From Whom I have, that thus I move and live,
 And feel that I am happier than I know.
 While thus I call'd, and stray'd I knew not whither,
 From where I first drew air, and first beheld
 This happy light; when answer none return'd, 285
 On a green shady bank, profuse of flow'rs,
 Pensive I sat me down. There gentle sleep
 First found me, and with soft oppression seiz'd
 My droused sense, untroubl'd (though I thought
 I then was passing to my former state 290
 Insensible, and forthwith to dissolve)
 When suddenly stood at my head a dream,
 Whose inward apparition gently mov'd
 My fancy to believe I yet had Being,
 And liv'd. One came, methought, of shape divine, 295
 And said, "Thy mansion wants thee, ADAM, rise
 "First man, of men innumerable ordain'd
 "First father! call'd by thee, I come thy guide
 "To the garden of bliss, thy seat prepar'd."
 So saying, by the hand he took me rais'd; 300
 And over fields and waters, as in air,
 Smooth-sliding without step, last led me up
 A woody mountain, whose high top was plain:
 A circuit wide-inclos'd, with goodliest trees
 Planted, with walks, and bow'rs; that what I saw 305
 Of earth before scarce pleasant seem'd. Each tree
 Loaden with fairest fruit, that hung to th' eye
 Tempting, stir'd in me sudden appetite
 To pluck and eat; whereat I wak'd, and found
 Before mine eyes all real, as the dream 310
 Had lively shadow'd. Here had new begun
 My wand'ring, had not He, who was my guide
 Up hither, from among the trees appear'd,
 Presence Divine! Rejoicing, but with awe,
 In adoration at His feet I fell 315
 Submits: He rear'd me, and "Whom thou sought'st I am,
 Said mildly, "Author of all thou seest
 "Above, or round about thee, or beneath.
 "This Paradise I give thee, count it thine
 "To till and keep, and of the fruit to eat: 320
 "Of

“ Of every tree that in the garden grows
 “ Eat freely with glad heart ; fear here no dearth :
 “ But of the Tree whose operation brings
 “ Knowledge of Good and Ill, which I have set
 “ The pledge of thy obedience, and thy faith, 325
 “ Amid the garden by the Tree of Life,
 “ (Remember what I warn thee!) shun to taste,
 “ And shun the bitter consequence : for know,
 “ The Day thou eat’st thereof, my sole command
 “ Transgrest, inevitably thou shalt dye ; 330
 “ From that day mortal : and this happy state
 “ Shalt lose, expell’d from hence into a world
 “ Of woe, and sorrow.”——Sternly He pronounc’d
 The rigid interdiction, which resounds
 Yet dreadful in mine ear, though in my choice 335
 Not to incur : but soon His clear aspect
 Return’d, and gracious purpose thus renew’d.
 “ Not only these fair bounds, but all the earth
 “ To thee and to thy race I give : as lords
 “ Possess it, and all things that therein live, 340
 “ Or live in sea, or air, beast, fish, and fowl :
 “ In sign whereof, each bird, and beast, behold
 “ After their kinds : I bring them to receive
 “ From thee their names, and pay thee fealty
 “ With low subjection : understand the same 345
 “ Of fish within their wat’ry residence ;
 “ Not hither summon’d, since they cannot change
 “ Their element, to draw the thinner air.”
 As thus He spake, each bird, and beast, behold
 Approaching, two and two ; these cowering low 350
 With blandishment ; each bird stoop’d on his wing.
 I nam’d them, as they pass’d, and understood
 Their nature (with such knowledge God indu’d
 My sudden apprehension !) But in these
 I found not what methought I wanted still, 355
 And to the heav’nly Vision thus presum’d.

O by what name (for Thou above all these,
 Above mankind, or ought than mankind higher,
 Surpassest far my naming !) how may I

Adore

Adore Thee, Author of this universe, 360
 And all this good to man? For whose well-being
 So amply, and with hands so liberal,
 Thou hast provided all things. But with me
 I see not who partakes: in solitude
 What happiness, who can enjoy alone? 365
 Or, all enjoying, what contentment find?

Thus I presumptuous; and the Vision bright,
 As with a smile more brighten'd, thus reply'd.

What call'st thou solitude? Is not the earth 370
 With various living creatures, and the air,
 Replenish'd, and all these at thy command
 To come and play before thee? Know'st thou not
 Their language, and their ways? They also know,
 And reason not contemptibly! with these
 Find pastime, and bear rule; thy realm is large. 375

So spake the Universal Lord, and seem'd
 So ord'ring: I, with leave of speech implor'd,
 And humble deprecation, thus reply'd.

Let not my words offend Thee, heav'nly pow'r!
 My Maker, be propitious while I speak! 380
 Hast Thou not made me here Thy substitute,
 And these inferior far beneath me set?
 Among unequals what society
 Can sort, what harmony, or true delight?
 Which must be mutual, in proportion due 385
 Giv'n and receiv'd; but in disparity
 (The one intense, the other still remiss)
 Cannot well suit with either, but soon prove
 Tedious alike. Of fellowship I speak
 (Such as I seek) fit to participate 390
 All rational delight; wherein the brute
 Cannot be human comfort: they rejoice
 Each with their kind, lion with lions;
 So fitly them in pairs Thou hast combin'd:
 Much less can bird with beast, or fish with fowl 395
 So

So well converse, nor with the ox the ape:
Worse, then, can man with beast, and least of all.

Whereto th' Almighty answer'd, not displeas'd.
A nice, and subtile happiness, I see
Thou to thy self propos'st, in the choice 400
Of thy associates, ADAM! and wilt taste
No pleasure (though in pleasure) solitary.
What think'st thou then of Me, and this My state?
Seem I to thee sufficiently possess
Of happiness, or not, who am alone 405
From all eternity? for none I know
Second to Me, or like; equal much less.
How have I then with whom to hold converse,
Save with the creatures which I made, and those
To Me inferior, infinite descents 410
Beneath what other creatures are to thee?

He ceas'd; I lowly answer'd. To attain
The height, and depth of Thy eternal ways,
All human thoughts come short, Supreme of things!
Thou in Thy self art perfect, and in Thee 415
Is no deficiency found. Not so is Man,
But in degree; the cause of his desire
By conversation with his like to help;
Or solace his defects. No need that Thou
Shouldst propagate, already Infinite; 420
And through all numbers absolute, though ONE.
But man by number is to manifest
His single imperfection; and beget
Like of his like, his image multiply'd:
In unity defective; which requires 425
Collateral love, and dearest amity.
Though in Thy secrecy although alone,
Best with Thy self accompany'd, seek'st not
Social communication: yet, so pleas'd,
Canst raise Thy creature to what height Thou wilt
Of union, or communion, Deify'd: 431
I by conversing cannot these erect
From prone; nor in their ways complacence find.

Thus I imbolden'd spake, and freedom us'd
 Permissive, and acceptance found ; which gain'd 435
 This answer from the gracious Voice divine.

Thus far to try thee, ADAM! I was pleas'd ;
 And find thee knowing, not of beasts alone,
 (Which thou hast rightly nam'd) but of thy self :
 Expressing well the spirit within thee free, 440
 My image, not imparted to the brute :
 Whose fellowship therefore unmeet for thee,
 Good reason was thou freely shouldst dislike ;
 And be so minded still : I, ere thou spak'st,
 Knew it not good for man to be alone : 445
 And no such company as then thou saw'st
 Intended thee ; for tryal only brought,
 To see how thou could'st judge of fit and meet.
 What next I bring shall please thee, be assur'd,
 Thy likeness, thy fit help, thy other self, 450
 Thy wish, exactly to thy heart's desire.

He ended, or I heard no more ; for now
 My earthly by His heav'nly over power'd,
 Which it had long stood under, strain'd to th' height
 In that celestial colloquy sublime, 455
 (As with an object that excels the sense,
 Dazled, and spent) sunk down ; and sought repair
 Of sleep, which instantly fell on me, call'd
 By nature as in aid, and clos'd mine eyes :
 Mine eyes He clos'd, but open left the cell 460
 Of fancy, my internal sight ; by which
 (Abstract as in a trance) methought I saw,
 Though sleeping, where I lay, and saw the shape
 Still glorious before Whom awake I stood :
 Who stooping open'd my left side, and took 465
 From thence a rib, with cordial spirits warm,
 And life-blood streaming fresh : wide was the wound !
 But, suddenly with flesh fill'd up, and heal'd.
 The rib He form'd and fashion'd with His hands :
 Under his forming hands a creature grew 470

Man-like, but different sex: so lovely fair!
 That what seem'd fair in all the world, seem'd now
 Mean, or in her summ'd up, in her contain'd,
 And in her looks; which from that time infus'd
 Sweetness into my heart, unfelt before: 475
 And into all things from her air inspir'd
 The spirit of love, and amorous delight.
 She disappear'd, and left me dark! I wak'd
 To find her, or for ever to deplore
 Her loss, and other pleasures all abjure. 480
 When out of hope, behold her! not far off;
 Such as I saw her in my dream, adorn'd
 With what all earth or heaven could bestow,
 To make her amiable: on she came,
 Led by her heav'nly Maker (though unseen) 485
 And guided by His voice; nor uninform'd
 Of nuptial sanctity, and marriage rites:
 Grace was in all her steps, heav'n in her eye,
 In every gesture dignity, and love!
 I overjoy'd could not forbear aloud. 490

This turn hath made amends! Thou hast fulfill'd
 Thy words, Creator bounteous and benign!
 Giver of all things fair! but fairest this
 Of all Thy gifts! nor enviest. I now see
 Bone of my bone, flesh of my flesh, my self 495
 Before me: woman is her name; of man
 Extracted; for this cause he shall forego
 Father, and mother, and t' his wife adhere;
 And they shall be one flesh, one heart, one soul.

She heard me thus; and tho' divinely brought, 500
 Yet innocence, and virgin modesty,
 Her virtue, and the conscience of her worth,
 That would be woo'd, and not unsought be won;
 Not obvious, not obtrusive, but retir'd,
 The more desirable: or, to say all, 505
 Nature her self (though pure of sinful thought)
 Wrought in her so, that seeing me, she turn'd.
 I follow'd her; she what was honor knew,
 And, with obsequious majesty, approv'd

My

My pleaded reason. — To the nuptial bow'r
 I led her blushing like the morn: all heav'n,
 And happy constellations, on that hour
 Shed their selectest influence: the earth
 Gave sign of gratulation, and each hill:
 Joyous the birds; fresh gales, and gentle airs
 Whisper'd it to the woods, and from their wings
 Flung rose, flung odours from the spicy shrub,
 Disporting! 'till the amorous bird of night
 Sung spoual, and bid haste the ev'ning star,
 On his hill-top to light the bridal lamp. 520

Thus I have told thee all my state, and brought
 My story to the sum of earthly bliss,
 Which I enjoy: and must confess to find
 In all things else delight indeed; but such
 As us'd or not, works in the mind no change,
 Nor vehement desire: these delicacies
 I mean of taste, sight, smell, herbs, fruits, and flow'rs,
 Walks, and the melody of birds: but here
 Far otherwise! transported I behold,
 Transported touch: here passion first I felt,
 Commotion strange! in all enjoyments else
 Superior, and unmov'd: here only weak,
 Against the charm of beauty's pow'rful glance.
 Or, nature fail'd in me, and left some part
 Not proof enough such object to sustain:
 Or from my side subducting, took perhaps
 More than enough: at least, on her bestow'd
 Too much of ornament; in outward shew,
 Elaborate; of inward, less exact.
 For, well I understand in the prime end
 Of nature, her th' inferior; in the mind,
 And inward faculties; which most excel:
 In outward also her resembling less
 His image who made both: and less expressing
 The character of that dominion giv'n
 O'er other creatures. Yet, when I approach
 Her loveliness, so absolute she seems,
 And in herself complete, so well to know
 Her own; that what she wills to do or say,

Seems wisest, virtuousest, discreetest, best : 550
 All higher knowledge in her presence falls
 Degraded ; wisdom in discourse with her
 Loses discountenanc'd, and like folly shews :
 Authority and reason on her wait,
 As one intended first, not after made 555
 Occasionally : and (to consummate all)
 Greatness of mind, and nobleness, their seat
 Build in her loveliest, and create an awe
 About her, as a guard angelic plac'd.
 To whom the Angel with contracted brow. 560

Accuse not nature, she hath done her part,
 Do thou but thine : and be not diffident
 Of wisdom : she deserts thee not, if thou
 Dismiss not her, when most thou need'st her nigh ;
 By attributing over-much to things 565
 Less excellent, as thou thy self perceiv'st.
 For what admir'st thou, what transports thee so ?
 An outside ? fair no doubt, and worthy well
 Thy cherishing, thy honouring, and thy love ;
 Not thy subjection. Weigh with her thy self ; 570
 Then value : oft-times nothing profits more
 Than self-esteem, grounded on just and right,
 Well manag'd : of that skill the more thou know'st,
 The more she will acknowledge thee her head,
 And to realities yield all her shews : 575
 Made so adorn for thy delight the more ;
 So awful, that with honour thou may'st love
 Thy mate ; who sees, when thou art seen least wise.
 But if the sense of Touch, whereby mankind
 Is propagated, seem such dear delight 580
 Beyond all other ; think the same vouchsaf'd
 To cattel, and each beast ; which would not be
 To them made common, and divulg'd, if ought
 Therein enjoy'd were worthy to subdue
 The soul of man, or passion in him move. 585
 What higher in her society thou find'st
 Attractive, humane, rational, love still :
 In loving thou dost well, in passion not ;

Wherein

Wherein true love consists not. Love refines
The thoughts, and heart enlarges; hath his seat 590
In reason, and is judicious: is the scale
By which to heav'nly love thou may'st ascend:
Not sunk in carnal pleasure: for which cause,
Among the beasts no mate for thee was found.

To whom thus, half abash'd, ADAM reply'd. 595
Neither her out-side form'd so fair, nor ought
In procreation common to all kinds,
(Though higher of the genial bed by far,
And with mysterious reverence I deem)
So much delights me, as those graceful acts, 600
Those thousand decencies that daily flow
From all her words and actions, mix'd with love,
And sweet compliance, which declare unfeign'd
Union of mind, or in us both one soul;
Harmony to behold in wedded pair! 605
More grateful than harmonious sound to th' ear.
Yet these subject not: I to thee disclose
What inward thence I feel; not therefore foil'd:
Who meet with various objects, from the sense
Variously representing; yet still free, 610
Approve the best, and follow what I approve.
To love, thou blam'st me not; for love thou say'st,
Leads up to heav'n; is both the way and guide:
Bear with me then, if lawful what I ask:
Love not the heav'nly spirits? And how their love 615
Express they? By looks only? Or do they mix
Irradiance? Virtual, or immediate, touch?

To whom the Angel, (with a smile that glow'd
Celestial rosy-red, love's proper hue)
Answer'd. Let it suffice thee that thou know'st 620
Us happy, and without love no happiness.
Whatever pure thou in thy body enjoy'st,
(And pure thou wert created) we enjoy
In eminence: and obstacle find none
Of membrane, joint, or limb, exclusive bars: 625
Easier than air with air, if spirits embrace,

Total they mix; union of pure with pure
 Desiring: nor restrain'd conveyance need,
 As flesh to mix with flesh, or soul with soul.
 But I can now no more: the parting sun 630
 Beyond the earth's green Cape, and verdant isles,
 HESPERIAN sets, my signal to depart.
 Be strong, live happy, and love! But first of all,
 HIM, Whom to love is to obey, and keep
 His great command: take heed lest passion sway 635
 Thy judgment to do ought, which else free will
 Would not admit: thine, and of all thy sons,
 The weal, or woe, in thee is plac'd; beware!
 I in thy persevering shall rejoyce,
 And all the Blest. Stand fast! to stand or fall, 640
 Free in thine own arbitrement it lies:
 Perfect within, no outward aid requires;
 And all temptation to transgresses repel.

So saying, he arose: whom ADAM thus
 Follow'd with benediction. Since to part! 645
 Go heav'nly guest, ethereal messenger,
 Sent from Whose sov'reign goodness I adore!
 Gentle to me, and affable, hath been
 Thy condescension, and shall be honour'd ever
 With grateful memory: thou to mankind 650
 Be good, and friendly still, and oft return!

So parted they; the Angel up to heav'n
 From the thick shade, and ADAM to his bow'r.

The end of the eighth Book.





THE
NINTH BOOK
OF
PARADISE LOST.

The ARGUMENT.

Satan having compass'd the earth, with meditated guile returns, as a mist, by night into Paradise, and enters into the serpent sleeping. Adam and Eve in the morning go forth to their labours, which Eve proposes to divide in several places, each labouring apart: Adam consents not, alledging the danger, lest that enemy of whom they were forewarn'd, should attempt her found alone: EVE (loth to be thought not circumspect, or firm enough) urges her going apart, the rather desirous to make tryal of her strength; Adam at last yields: the serpent finds her alone; his subtile approach, first gazing, then speaking, with much flattery extolling Eve above all other Creatures. Eve, wond'ring to hear the serpent speak, asks how he attain'd to human speech, and such understanding, not till now; the serpent answers, that by tasting of a certain tree in the garden he attain'd both to speech and reason, till then void of both: Eve requires him to bring her to that tree, and finds it to be the Tree of Knowledge forbidden: the serpent, now grown bolder, with many wiles, and arguments, induces her at length

length to eat: she, pleas'd with the taste, deliberates awhile whether to impart thereof to Adam, or not: at last brings him of the fruit, relates what persuaded her to eat thereof: Adam, at first amaz'd, but perceiving her lost, resolves (through vehemence of love) to perish with her; and extenuating the trespass, eats also of the fruit: the effects thereof in them both: they seek to cover their nakedness: then fall to variance, and accusation of one another.



O more of talk where God, or Angel-
guest,

With man, as with his friend, familiar
us'd

To sit indulgent, and with him partake
Rural repast; permitting him the while

Venial discourse unblam'd. I now must change

5

Those notes to tragic! Foul distrust, and breach

Disloyal on the part of man; revolt,

And disobedience: on the part of heav'n

(Now alienated!) distance, and distaste,

Anger, and just rebuke, and judgment giv'n,

10

That brought into this world a world of woe;

Sin, and her shadow Death, and Misery

Death's harbinger. Sad task! yet argument

Not less, but more heroic than the wrath

Of stern ACHILLES on his foe, pursu'd

15

Thrice fugitive about TROY wall: or rage

Of TURNUS, for LAVINIA dis-espous'd:

Or NEPTUNE's ire, or JUNO's, that so long

Perplex'd the GREEK, and CYTHEREA's son:

If answerable style I can obtain

20

Of my coelestial patroness, who deigns

Her nightly visitation unimplor'd,

And dictates to me slumbring; or inspires

Easy my unpremeditated verse:

Since first this subject for Heroic Song

25

Pleas'd me, long chusing, and beginning late;

Not sedulous by nature to indite

Wars, hitherto the only argument

Heroic deem'd; chief mast'ry to dissect

3

With

With long, and tedious havock fabled knights
 In battels feign'd: (the better fortitude
 Of patience, and heroic martyrdom,
 Unfung) or to describe races, or games
 Or tilting furniture, emblazon'd shields,
 Impresses quaint, caparisons and steeds; 35
 Bases and tinsel trappings, gorgeous knights
 At joust and tournament; then marshal'd feast,
 Serv'd up in hall with sewers and seneschals:
 The skill of artifice, or office, mean!
 Not that which justly gives heroic name 40
 To person or to poem. Me (of these
 Nor skill'd, nor studious) higher argument
 Remains; sufficient of itself to raise
 That name, unless an age too late, or cold
 Climate, or years, damp my intended wing 45
 Depress'd: and much they may, if all be mine,
 Not hers, who brings it nightly to my ear.

The sun was sunk, and after him the star
 Of HESPERUS, whose office is to bring
 Twilight upon the earth (short arbiter 50
 'Twixt day and night,) and now, from end to end,
 Night's hemisphere had veil'd the horizon round:
 When SATAN, who late fled before the threats
 Of GABRIEL out of EDEN, now improv'd
 In meditated fraud and malice, bent 55
 On man's destruction, maugre what might hap
 Of heavier on himself, fearless return'd.
 By night he fled, and at midnight return'd
 From compassing the earth; cautious of day,
 Since URIEL, regent of the sun, descry'd 60
 His entrance, and forewarn'd the cherubim
 That keep their watch: thence full of anguish driv'n,
 The space of seven continu'd nights he rode
 With darkness; thrice the equinoctial line
 He circl'd; four times cross'd the car of night 65
 From pole to pole, traversing each colure;
 On th'eighth return'd; and on the coast averse
 From entrance, or cherubic watch, by stealth

Found unsuspected way. There was a place, 69
 Now not (tho' sin, not time, first wrought the change)
 Where TIGRIS, at the foot of Paradise,
 Into a gulph shot under-ground, 'till part
 Rose up a fountain by the Tree of Life.
 In with the river sunk, and with it rose
 SATAN, involv'd in rising mist; then fought 75
 Where to lie hid: sea he had search'd, and land,
 From EDEN over PONTUS, and the pool
 MÆOTIS, up beyond the river OB:
 Downward as far Antarctic; and in length,
 West from ORONTES, to the ocean barr'd 80
 At DARIEN: thence, to the land where flows
 GANGES and INDUS. Thus the orb he roam'd
 With narrow search; and with inspection deep
 Consider'd ev'ry creature, which of all
 Most opportune might serve his wiles; and found 85
 The serpent subtlest beast of all the field.
 Him after long debate (irresolute
 Of thoughts revolv'd) his final sentence chose
 Fit vessel, fittest imp of fraud, in whom
 To enter, and his dark suggestions hide 90
 From sharpest sight: for in the wily snake
 Whatever sleights, none would suspicious mark,
 As from his wit and native subtilty
 Proceeding; which in other beasts observ'd
 Doubt might beget of diabolic power, 95
 Active within, beyond the sense of brute.
 Thus he resolv'd, but first from inward grief
 His bursting passion into plaints thus pour'd.

O earth, how like to heav'n! if not prefer'd
 More justly, seat worthier of gods, as built 100
 With second thoughts, reforming what was old!
 For, what God after better, worse would build?
 Terrestrial heav'n! danc'd round by other heav'ns
 That shine, yet bear their bright officious lamps,
 Light above light, for thee alone, as seems, 105
 In thee concentrating all their precious beams
 Of sacred influence! As God in heav'n

Is centre, yet extends to all ; so thou
 Centring, receiv'st from all those orbs : in thee,
 Not in themselves, all their known Virtue appears
 Productive in herb, plant, and nobler birth 111
 Of creatures animate with gradual life,
 Of growth, sense, reason, all summ'd up in man :
 With what delight could I have walk'd thee round,
 If I could joy in ought, sweet interchange 115
 Of hill, and valley, rivers, woods and plains !
 Now land, now sea, and shoars with forest crown'd,
 Rocks, Dens, and Caves ! But I in none of these
 Find place or refuge : and the more I see
 Pleasures about me, so much more I feel 120
 Torment within me, as from the hateful siege
 Of contraries : all good to me becomes
 Bane ; and in heav'n much worse would be my state.
 But neither here seek I, no, nor in heav'n
 To dwell, unless by mast'ring heav'n's supreme : 125
 Nor hope to be myself less miserable
 By what I seek, but others to make such
 As I, though thereby worse to me redound.
 For only in destroying I find ease
 To my relentless thoughts ; and him destroy'd, 130
 Or won to what may work his utter loss,
 For whom all this was made ; all this will soon
 Follow, as to him link'd in weal and woe :
 In woe then ! that destruction wide may range.
 To me shall be the glory sole among 135
 Th'infernal Pow'rs, in one day to have marr'd
 What He, ALMIGHTY styl'd, fix nights and days
 Continu'd making ; and who knows how long
 Before had been contriving ? though perhaps
 Not longer than since I, in one night, freed 140
 From servitude inglorious well nigh half
 Th'angelic name, and thinner left the throng
 Of his adorers. He, to be aveng'd,
 And to repair His numbers thus impair'd ;
 Whether such virtue spent of old now fail'd 145
 More angels to create (if they at least
 Are His created) or, to spite us more,

Determin'd

Determin'd to advance into our room
 A creature form'd of earth, and him endow,
 (Exalted from so base original !) 150
 With heav'nly spoils ; our spoils. What He decreed
 He effected ; Man He made, and for him built
 Magnificent this world, and earth his seat,
 Him lord pronounc'd ; and, O indignity !
 Subjected to his service angel-wings, 155
 And flaming ministers, to watch and tend
 Their earthy charge. Of these the vigilance
 I dread ; and to elude, thus wrap'd in mist
 Of midnight vapour glide obscure, and pry
 In ev'ry bush and brake, where hap may find 160
 The serpent sleeping ; in whose mazy folds
 To hide me, and the dark intent I bring.
 O foul descent ! that I, who erst contended
 With gods to sit the highest, am now constrain'd
 Into a beast ; and mix'd with bestial slime, 165
 This essence to incarnate and imbrute,
 That to the height of Deity aspir'd !
 But what will not ambition and revenge
 Descend to ? Who aspires, must down as low,
 As high he soar'd ; obnoxious, first or last, 170
 To basest things. Revenge, at first though sweet,
 Bitter e're long, back on itself recoils :
 Let it ; I reckon not, so it light well aim'd !
 Since higher I fall short, on him who next
 Provokes my envy (this new fav'rite 175
 Of heav'n, this man of clay, son of despite,
 Whom, us the more to spite, his Maker rais'd
 From dust) spite then with spite is best repaid.

So saying, through each thicket, dank or dry,
 Like a black mist low creeping, he held on 180
 His midnight search, where soonest he might find
 The serpent. Him fast sleeping soon he found,
 In labyrinth of many a round self-rowl'd ;
 His head the midst, well-stor'd with subtle wiles :
 Not yet in horrid shade, or dismal den, 185
 Nor ncent yet ; but, on the grassy herb,

Fearless

Fearless unfear'd he slept. In at his mouth
 The Devil enter'd ; and his brutal sense,
 (In heart, or head) possessing, soon inspir'd
 With act intelligential : but his sleep 190
 Disturb'd not, waiting close th'approach of morn.

Now, when as sacred light began to dawn
 In EDEN on the humid flow'rs, that breath'd
 Their morning incense, when all things that breathe,
 From th'earth's great altar send up silent praise 195
 To the Creator, and his nostrils fill
 With grateful smell, forth came the human pair,
 And join'd their vocal worship to the choir
 Of creatures wanting voice : that done, partake
 The season, prime of sweetest scents and airs : 200
 Then commune, how that day they best may ply
 Their growing work (for much their work out-grew
 The hands dispatch of two, gard'ning so wide)
 And EVE first to her husband thus began.

ADAM ! well may we labour still to dress 205
 This garden, still to tend, plant, herb and flow'r,
 Our pleasant task injoin'd ; but 'till more hands
 Aid us, the work under our labour grows
 Luxurious by restraint ; what we by day
 Lop over-grown, or prune, or prop, or bind, 210
 One night or two with wanton growth derides,
 Tending to wild. Thou therefore now advise,
 Or hear what to my mind first thoughts present :
 Let us divide our labours : thou, where choice
 Leads thee, or where most needs, whether to wind
 The woodbine round this arbour, or direct 216
 The clasping Ivy where to climb : while I,
 In yonder spring of roses, intermix'd
 With myrtle, find what to redress till noon.
 For while so near each other thus all day 220
 Our task we choose, what wonder if so near
 Looks intervene, and smiles, or object new
 Casual discourse drawn on ! which intermits
 Our days work ; brought to little, though begun

Early, and th'hour of supper comes un-earn'd. 225

To whom mild answer ADAM thus return'd.
 Sole EVE, associate sole, to me beyond
 Compare, above all living creatures dear!
 Well hast thou motion'd, well thy thoughts employ'd,
 How we might best fulfil the work, which here 230
 God hath assign'd us; nor of me shal't pass
 Unprais'd: (for nothing lovelier can be found
 In woman, than to study household good;
 And good works in her husband to promote.)
 Yet not so strictly hath our Lord impos'd 235
 Labour, as to debar us when we need
 Refreshment, whether food, or talk between,
 (Food of the Mind) or this sweet intercourse
 Of looks and smiles: for smiles from reason flow,
 To brute deny'd, and are of love the food; 240
 Love, not the lowest end of human life.
 For not to irksome toil, but to delight
 He made us, and delight to reason join'd.
 The paths and bow'rs, doubt not but our joint hands
 Will keep from wilderness with ease, as wide 245
 As we need walk; 'till younger hands e're long
 Assist us. But if much converse perhaps
 Thee satiate, to short absence I could yield;
 (For solitude sometimes is best society,
 And short retirement urges sweet return.) 250
 But other doubt possesses me; lest harm
 Befall thee, sever'd from me: for thou know'st
 What hath been warn'd us, what malicious foe
 Envyng our happiness, and of his own
 Despairing, seeks to work us woe and shame, 255
 By sly assault, : and somewhere nigh at hand
 Watches, no doubt, with greedy hope to find
 His wish and best advantage, as asunder:
 Hopeless to circumvent us join'd, where each
 To other speedy aid might lend at need. 260
 Whether his first design be to withdraw
 Our fealty from God; or to disturb
 Conjugal love; (than which perhaps no bliss

Enjoy'd

Enjoy'd by us excites his envy more :)
Or this, or worse, leave not the faithful side 265
That gave thee being, still shades thee and protects.
The wife, where danger or dishonour lurks,
Safest and seemliest by her husband stays,
Who guards her, or with her the worst endures.

To whom the virgin-majesty of EVE, 270
As one who loves, and some unkindness meets,
With sweet austere composure thus reply'd.

Offspring of heav'n and earth, and all earth's Lord !
That such an enemy we have, who seeks
Our ruin, both by thee inform'd I learn, 275
And from the parting Angel overheard ;
As in a shady nook I stood behind,
Just then return'd at shut of ev'ning flow'rs.
But that thou shouldst my firmness therefore doubt
To GOD or thee, because we have a foe 280
May tempt it, I expected not to hear.
His violence thou fear'st not, being such
As we (not capable of death or pain)
Can either not receive, or can repel.
His fraud is then thy fear, which plain infers 285
Thy equal fear, that my firm faith and love
Can by his fraud be shaken or seduc'd :
Thoughts! which how found they harbour in thy breast,
ADAM! mis-thought of her to thee so dear?

To whom with healing words ADAM reply'd, 290
Daughter of GOD and man, immortal EVE !
For such thou art, from sin and blame entire :
Not diffident of thee do I dissuade
Thy absence from my sight ; but to avoid
Th'attempt itself, intended by our foe. 295
For he who tempts, though in vain, at least asperges
The tempted with dishonour foul ; suppos'd
Not incorruptible of faith, not proof
Against temptation. Thou thyself with scorn,
And Anger would'st resent th'offer'd wrong, 300

Though ineffectual found: mis-deem not then,
 If such affront I labour to avert
 From thee alone, which on us both at once
 The enemy, tho' bold, will hardly dare;
 Or daring, first on me th' assault shall light. 305
 Nor thou his malice and false guile contemn:
 Subtle he needs must be, who could seduce
 Angels: nor think superfluous other aid.
 I, from the influence of thy looks, receive
 Access in ev'ry virtue; in thy sight 310
 More wise, more watchful, stronger, (if need were
 Of outward strength) while shame, thou looking on,
 Shame to be overcome, or over-reach'd.
 Would utmost vigour raise, and rais'd unite.
 Why should'st not thou like sense within thee feel 315
 When I am present, and the trial choose
 With me, best witness of thy virtue try'd?

So spake domestic ADAM in his care,
 And matrimonial love: but EVE, who thought
 Less attributed to her faith sincere, 320
 Thus her reply with accent sweet renew'd.

If this be our condition, thus to dwell
 In narrow circuit, straiten'd by a foe,
 Subtile or violent, we not indu'd
 Single with like defence, where-ever met, 325
 How are we happy, still in fear of harm?
 But harm precedes not sin: on'y our foe
 Tempting, affronts us with his foul esteem
 Of our integrity: ——his foul esteem
 Sticks no dishonour on our front, but turns 330
 Foul on himself: then wherefore shunn'd or fear'd
 By us? who rather double honour gain
 From his surmise prov'd false; find peace within
 Favour from heav'n, our witness, from th'event.
 And what is faith, love, virtue unassay'd 335
 Alone, without exterior help sustain'd?
 Let us not then suspect our happy state
 Left so imperfect by the maker wise,

As

As not secure to single, or combin'd :
 Frail is our happiness, if this be so,
 And EDEN were no EDEN thus expos'd.

To whom thus ADAM fervently reply'd.
 O woman! best are all things as the will
 Of GOD ordain'd them : His creating hand
 Nothing imperfect or deficient left, 345
 Of all that He created ; much less man,
 Or ought that might his happy state secure.
 Secure from outward force ; within himself
 The danger lies, yet lies within his pow'r ;
 Against his will he can receive no harm : 350
 But GOD left free the will ; for what obeys
 Reason, is free ; and reason He made right :
 But bid her well beware, and still erect ;
 Left by some fair appearing good surpriz'd,
 She dictate false, and mis-inform the will 355
 To do what GOD expressly hath forbid.
 Not then mistrust, but tender love enjoins
 That I should mind thee oft ; and mind thou me !
 Firm we subsist, yet possible to swerve ;
 Since reason not impossible may meet 360
 Some specious object, by the foe suborn'd ;
 And fall into deception unaware,
 Not keeping strictest watch, as she was warn'd.
 Seek not temptation then, which to avoid
 Were better ; and most likely, if from me 365
 Thou sever not ; trial will come unsought.
 Wouldst thou approve thy constancy ? Approve
 First thy obedience : th' other who can know,
 Not seeing thee attempted ? who attest ?
 But if thou think trial unsought may find 370
 Us both securer, than thus warn'd thou seem'st——
 Go ! for thy stay, not free, absents thee more :
 Go in thy native innocence ! rely
 On what thou hast of virtue ; summon all ! 374
 For GOD tow'rds thee hath done His part, do thine.

So spake the patriarch of mankind ; but EVE

Persisting, yet submits, though last, reply'd.

With thy permission then, and thus forewarn'd,
 Chiefly by what thy own last reasoning words
 Touch'd only ; that our trial, when least fought, 380
 May find us both perhaps far less prepar'd,
 The willinger I go: nor much expect
 A foe so proud will first the weaker seek :
 So bent, the more shall shame him his repulse.

Thus saying, from her husband's hand her hand 385
 Soft she withdrew ; and like a Wood-nymph light
 OREAD, or DRYAD, or of DELIA's train,
 Betook her to the groves : but DELIA's self
 In gait surpass'd, and Goddess-like deport :
 Though not, as she, with bow and quiver arm'd ; 390
 But with such gard'ning tools as art, yet rude,
 Guiltless of fire had form'd, or Angels brought.
 To PALES, or POMONA, thus adorn'd,
 Likeliest she seem'd, (POMONA, when she fled
 VERTUMNUS) or to CERES in her prime, 395
 Yet virgin of PROSERPINA from JOVE.
 Her long with ardent look his eye pursu'd
 Delighted! but desired more her stay.
 Oft he to her his charge of quick return
 Repeated ; she to him as oft engag'd 400
 To be return'd by noon amid the bow'r ;
 And all things in best order, to invite
 Noontide repast, or afternoon's repose !
 O much deceiv'd, much failing, (hapless EVE !)
 Of thy presum'd return ! event perverse ! 405
 Thou never from that hour in Paradise
 Found'st either sweet repast, or sound repose !
 Such ambush, laid among sweet flow'rs, and shades,
 Waited with hellish rancour imminent
 To intercept thy way, or send thee back 410
 Despoil'd of innocence, of faith, of bliss !——
 For now, and since first break of dawn, the fiend
 (Mere serpent in appearance) forth was come
 And on his quest, where likeliest he might find

The

The only two of mankind ; but in them 415
 The whole included race, his purpos'd prey.
 In bow'r and field he fought, where any tuft
 Of grove, or garden-plot more pleasant lay,
 Their tendance or plantation for delight,
 By fountain, or by shady rivulet. 420
 He fought them both, but wish'd his hap might find
 EVE separate : he wish'd, but not with hope
 Of what so seldom chanc'd : when to his wish,
 Beyond his hope, EVE separate he spies,
 Veil'd in a cloud of fragrance, where she stood, 425
 Half-spy'd, so thick the roses bushing round
 About her glow'd ; half-stooping to support
 Each flow'r of tender stalk, whose head though gay
 Carnation, purple, azure, or speck'd with gold,
 Hung drooping unsustain'd ; them she upstays 430
 Gently with myrtle-band ; mindless the while
 Her self, though fairest unsupported flow'r,
 From her best prop so far, and storm so nigh !
 Nearer he drew, and many a walk travers'd
 Of stateliest covert, cedar, pine, or palm ; 435
 Then voluble and bold ; now hid, now seen,
 Among thick-woven arborets and flow'rs
 Imborder'd on each bank, the hand of EVE :
 (Spot more delicious ! than those gardens feign'd
 Or of reviv'd ADONIS ; or renown'd 440
 ALCINOUS, host of old LAERTES' son ;
 Or that, not mystic, where the sapient King
 Held dalliance with his fair ÆGYPTIAN spouse.)
 Much he the place admir'd, the person more :
 As one who long in populous city pent, 445
 Where houses thick, and sewers, annoy the air,
 Forth-issuing on a summer's morn, to breathe
 Among the pleasant villages and farms
 Adjoin'd, from each thing met conceives delight ;
 The smell of grain, or tedded grass, or kine, 450
 Or dairy, each rural sight, each rural sound :
 If chance, with Nymph-like step, fair virgin pass,
 What pleasing seem'd, for her now pleases more ;
 She most, and in her looks sums all delight :

Such

Such pleasure took the serpent to behold
 This flow'ry plat, the sweet recess of EVE
 Thus early, thus alone. Her heav'nly form
 Angelic, (but more soft, and feminine)
 Her graceful innocence, her every air
 Of gesture, or least action, over-aw'd
 His malice, and with rapine sweet, bereav'd
 His fierceness of the fierce intent it brought.
 That space the Evil One abstracted stood
 From his own evil, and for the time remain'd
 Stupidly good; of enmity disarm'd,
 Of guile, of hate, of envy, of revenge.
 But the hot hell that always in him burns,
 Though in mid-heav'n, soon ended his delight;
 And tortures him no more, the more he sees
 Of pleasure not for him ordain'd: then soon
 Fierce hate he recollects, and all his thoughts
 Of mischief, gratulating, thus excites.

Thoughts, whither have ye led me! with what sweet
 Compulsion thus transported, to forget
 What hither brought us! hate, not love; nor hope
 Of Paradise for hell, hope here to taste
 Of pleasure; but all pleasure to destroy,
 Save what is in destroying; other joy
 To me is lost! Then let me not let pass
 Occasion, which now smiles. Behold alone
 The woman, opportune to all attempts!
 Her husband (for I view far round) not nigh,
 Whose higher intellectual more I shun,
 And strength, of courage haughty, and of limb
 Heroic built, though of terrestrial mold;
 For not formidable! exempt from wound:
 I not: (so much hath hell debas'd, and pain
 Infeebled me, to what I was in heav'n!
 She fair, divinely fair! fit love for Gods!
 Not terrible: though terror be in love,
 And beauty, not approach'd by stronger hate;
 Hate, stronger under shew of love well feign'd;
 The way which to her ruin now I tend.

So spake the enemy of mankind, inclos'd
 In serpent, inmate bad! and toward EVE 495
 Address'd his way: not with indented wave,
 Prone on the ground, as since; but on his rear,
 Circular base of rising folds, that tower'd
 Fold above fold, a surging maze! His head
 Crested aloft, and carbuncle his eyes; 500
 With burnish'd neck of verdant gold, erect
 Amidst his circling spires, that on the grass
 Floated redundant: pleasing was his shape,
 And lovely! Never since of serpent-kind
 Lovelier; not those that in ILLYRIA chang'd 505
 HERMIONE, and CADMUS; or the God
 In EPIDAUROS: nor, to which transform'd
 AMMONIAN JOVE, or CAPITOLINE was seen;
 He, with OLYMPIAS; this, with her who bore
 SCIPIO the height of ROME. With tract oblique 510
 At first, (as one who sought access, but fear'd
 To interrupt) side-long he works his way:
 As when a ship, by skilful steers-man wrought
 Nigh river's mouth, or fore land, where the wind
 Veers oft, as oft so steers, and shifts her sail: 515
 So vary'd he, and of his tortuous train
 Curl'd many a wanton wreath, in sight of EVE,
 To lure her eye. She busied, heard the sound
 Of rustling leaves, but minded not, as us'd,
 To such disport before her through the Field, 520
 From every beast; more duteous at her call,
 Than at CIRCEAN call the herd disguis'd.
 He, bolder now, un-call'd before her stood;
 But as in gaze admiring: oft he bow'd
 His turret crest, and sleek-enamel'd neck, 525
 Fawning; and lick'd the ground whereon she trod.
 His gentle dumb expression turn'd at length
 The eye of EVE, to mark his play: he glad
 Of her attention gain'd, (with serpent-tongue
 Organic, or impulse of vocal air) 530
 His fraudulent temptation thus began.

Wonder not, sov'reign mistress! if perhaps

Thou

Thou canst, who art sole wonder; much less arm
 Thy looks, the heav'n of mildness, with disdain,
 Displeas'd that I approach thee thus, and gaze 535
 Infatiate; I thus single; nor have fear'd
 Thy awful brow, more awful thus retir'd,
 Fairest resemblance of thy Maker fair!
 Thee all things living gaze on, all things thine
 By gift, and thy celestial beauty adore, 540
 With ravishment beheld! there best beheld,
 Where universally admir'd: but here
 In this inclosure wild, these beasts among,
 (Beholders rude, and shallow to discern
 Half what in thee is fair) one man except, 545
 Who sees thee? and, what is one! who shouldst be seen
 A Goddess among Gods, ador'd and serv'd
 By Angels numberless, thy daily train.

So glaz'd the tempter, and his proem tun'd:
 Into the heart of EVE his words made way, 550
 Though at the voice much marvelling: at length,
 Not unamaz'd, she thus in answer spake.

What may this mean? Language of man pronounc'd
 By tongue of brute, and human sense express'd!
 The first, at least, of these I thought deny'd 555
 To beasts; whom God on their creation-day,
 Created mute to all articulate sound:
 The latter I demur; for in their looks
 Much reason, and in their actions, oft appears.
 Thee, serpent, subtil'st beast of all the field 560
 I knew; but not with human voice indu'd.
 Redouble then this miracle, and say,
 How cam'st thou speakable of mute; and how
 To me so friendly grown above the rest
 Of brutal kind, that daily are in sight? 565
 Say! for such wonder claims attention due.

To whom the guileful tempter thus reply'd:
 Empress of this fair world, resplendent EVE!
 Easy to me it is to tell thee all

What

What thou command'st; and right thou shouldst be obey'd.
I was at first as other beasts that graze 571
The trodden herb, of abject thoughts and low,
As was my food; nor ought, but food discern'd,
Or sex; and apprehended nothing high.
'Till on a day roving the field, I chanc'd 575
A goodly tree far-distant to behold,
Loaden with fruit of fairest colours mix'd,
Ruddy and gold: I nearer drew to gaze;
When from the boughs a favoury odour blown,
Grateful to appetite! more pleas'd my sense 580
Than smell of sweetest fenel, or the teats
Of ewe or goat, dropping with milk at ev'n,
Unfuck'd of lamb, or kid, that tend their play.
To satisfy the sharp desire I had
Of tasting those fair apples, I resolv'd 585
Not to defer: hunger and thirst at once,
Pow'rful persuaders! quicken'd at the scent
Of that alluring fruit, urg'd me so keen.
About the mossy trunk I wound me soon;
(For, high from ground, the branches would require
Thy utmost reach, or ADAM's) round the tree 591
All other beasts that saw, with like desire
Longing and envying stood, but could not reach.
Amid the tree now got, where plenty hung
Tempting so nigh, to pluck and eat my fill 595
I spar'd not; for such pleasure till that hour,
At feed, or fountain, never had I found!
Sated at length, ere-long I might perceive
Strange alteration in me, to degree
Of reason in my inward pow'rs; and speech 600
Wanted not long; though to this shape retain'd.
Thenceforth to speculations, high or deep,
I turn'd my thoughts; and with capacious mind,
Consider'd all things visible in heav'n,
Or earth, or middle; all things fair, and good: 605
But all that fair, and good, in Thy divine
Semblance, and in Thy beauty's heav'nly ray,
United I beheld: no Fair to Thine
Equivalent or second! which compell'd

Me

Me thus, though importune perhaps, to come
And gaze, and worship Thee, of right declar'd
Sov'reign of creatures, universal dame!

610

So talk'd the spirited fly snake: and EVE,
Yet more amaz'd, unwary thus reply'd.

Serpent! thy over-praising leaves in doubt
The virtue of that fruit, in thee first prov'd.
But say, where grows the tree? from hence how far?
For many are the trees of God that grow
In Paradise, and various, yet unknown
To us; in such abundance lies our choice,
As leaves a greater store of fruit untouch'd:
Still hanging incorruptible, till men
Grow up to their provision, and more hands
Help to disburden nature of her birth.

615

620

To whom the wily adder, blithe and glad.
Empress! the way is ready and not long;
Beyond a row of myrtles, on a flat,
Fast by a fountain, one small thicket past
Of blowing myrrh and balm: if thou accept
My conduct, I can bring thee thither soon.

625

630

Lead then, said EVE. He leading swiftly rowl'd
In tangles, and made intricate seem straight,
To mischief swift: hope elevates, and joy
Brightens his Crest: as when a wand'ring fire,
Compact of unctuous vapour, which the night
Condenses, and the cold invirons round,
Kindled through agitation to a flame,
(Which oft, they say, some evil spirit attends)
Hovering and blazing with delusive light,
Misleads th' amaz'd night-wanderer from his way,
Through bogs and mires, and oft thro' pond or pool;
There swallow'd up and lost, from succour far!
So glister'd the dire snake, and into fraud
Led EVE, our credulous mother, to the tree

635

639

Of

Of prohibition, root of all our woe!

645

Which when she saw, thus to her guide she spake.

Serpent! we might have spar'd our coming hither,
Fruitless to me, though fruit be here t'excess:

The credit of whose virtue rest with thee;

Wond'rous indeed, if cause of such effects!

650

But of this tree we may not taste, nor touch;

God so commanded; and left that command

Sole daughter of His voice: the rest, we live

Law to our selves; our reason is our law.

To whom the tempter guilefully reply'd.

655

Indeed! Hath God then said that of the fruit

Of all these garden trees ye shall not eat,

Yet lords declar'd of all in earth, or air?

To whom thus EVE, yet sinless. Of the fruit

Of each tree in the garden we may eat;

660

But of the fruit of this fair tree, amidst

The garden, God hath said, Ye shall not eat

Thereof, nor shall ye touch it, lest ye die.

She scarce had said, tho' brief, when now more bold

The tempter (but with shew of zeal and love

665

To man, and indignation at his wrong)

New part puts on; and as to passion mov'd,

Fluctuates disturb'd, yet comely, and in act

Rais'd, as of some great matter to begin.

As when of old some orator renown'd,

670

In ATHENS or free ROME, where eloquence

Flourish'd (since mute!) to some great cause address'd,

Stood in himself collected; while each part,

Motion, each act, won audience, ere the tongue;

Sometimes in height began, as no delay

675

Of preface brooking, through his zeal of right:

So standing, moving, or to height up-grown,

The tempter all im-passion'd, thus began.

O sacred, wise, and wisdom-giving plant,

U

Mo-

Mother of science! now I feel thy pow'r 680

Within me clear; not only to discern
Things in their causes, but to trace the ways
Of highest agents, deem'd however wise.

Queen of this universe! do not believe
Those rigid threats of death: ye shall not die: 685

How should ye? by the fruit? it gives you life
To knowledge: by the threatner? Look on me,
Me! who have touch'd and tasted; yet both live,
And life more perfect have attain'd than fate
Meant me, by venturing higher than my lot. 690

Shall that be shut to man, which to the beast
Is open? Or will God incense his ire

For such a petty trespass? and not praise

Rather your dauntless virtue, whom the pain
Of death denounc'd (whatever thing death be) 695

Deterr'd not from atchieving what might lead
To happier life, knowledge of good and evil?

Of good, how just? of evil, (if what is evil
Be real) why not known, since easier shunn'd?

God therefore cannot hurt ye, and be just: 700

Not just, not God; not fear'd then, nor obey'd;
Your fear it self of death removes the fear.

Why then was this forbid? Why, but to awe;

Why, but to keep ye low and ignorant,

His worshippers: He knows that in the day 705

You eat thereof, your eyes (that seem so clear,

Yet are but dim) shall perfectly be then

Open'd and clear'd: and ye shall be as Gods

Knowing both good and evil, as they know.

That ye should be as Gods, since I as man, 710

Internal man, is but proportion meet:

I of brute, human; ye of human, Gods.

So ye shall die perhaps, by putting off

Human, to put on God's death to be wish'd. 714

Tho' threaten'd, which no worse than this can bring!

And what are Gods, that man may not become

As they, participating God-like food?

The Gods are first, and that advantage use

On our belief, that all from them proceeds:

I question it! for this fair earth I see,
Warm'd by the sun, producing ev'ry kind;
Them, nothing: if they all things, who inclos'd
Knowledge of good and evil in this tree,
That whoſo eats thereof, forthwith attains
Wiſdom without their leave? and wherein lies
Th' offense, that man ſhould thus attain to know?
What can your knowledge hurt Him, or this tree
Impart againſt His will, if all be His?
Or is it envy? And can envy dwell
In heav'nly breasts?—Theſe, theſe, and many more
Causes, import your need of this fair fruit,
Goddeſs humane, reach then, and freely taſte!

He ended; and his words, replete with guile,
Into her heart too eaſy entrance won:
Fix'd on the fruit ſhe gaz'd, which to behold
Might tempt alone: and in her ears the ſound
Yet rung of his perſuaſive words, impregn'd
With reaſon (to her ſeeming) and with truth:
Mean-while the hour of noon drew on, and wak'd
An eager appetite, rais'd by the ſmell
So ſavoury of that fruit; which with deſire,
(Inclinable now grown to touch, or taſte)
Sollicited her longing eye: yet firſt
Pausing a while, thus to her ſelf ſhe muſ'd.

Great are thy virtues, doubtleſs, beſt of fruits!
Though kept from man, and worthy to be admir'd;
Whoſe taſte, too long forborn, at firſt aſſay
Gave elocution to the mute, and taught
The tongue not made for ſpeech, to ſpeak thy praife.
Thy praife He alſo who forbids thy uſe,
Conceals not from us, naming thee the Tree
Of knowledge; knowledge both of good and evil:
Forbids us then to taſte! But, His forbidding
Commends thee more, while it infers the good
By thee communicated, and our want:
For good unknown, ſure is not had; or had,
And yet unknown, is as not had at all.

In plain then, what forbids He but to know,
 Forbids us good, forbids us to be wise?
 Such prohibitions bind not.—But if Death 760
 Bind us with after-bands, what profits then
 Our inward freedom? In the day we eat
 Of this fair fruit, our doom is, we shall die.—
 How dies the serpent? he hath eat'n, and lives,
 And knows, and speaks, and reasons, and discerns; 765
 Irrational 'till then. For us alone
 Was death invented? or to us deny'd
 This intellectual food, for beasts reserv'd?
 For beasts it seems! yet, that one beast which first
 Hath tasted, envies not; but brings with joy 770
 The good befall'n him; author unsuspect,
 Friendly to man, far from deceit or guile.
 What fear I then? rather what know to fear
 Under this Ignorance of good and evil,
 Of God or Death, of law or penalty? 775
 Here grows the cure of all, this fruit divine!
 Fair to the eye, inviting to the taste,
 Of virtue to make wise; What hinders then
 To reach, and feed at once both Body and Mind?

So saying, her rash hand in evil hour 780
 Forth-reaching to the fruit, she pluck'd, she eat!
 Earth felt the wound; and Nature from her seat,
 Sighing through all her works, gave sign of woe
 That all was lost. Back to the thicket slunk
 The guilty serpent; and well might: for EVE 785
 Intent now wholly on her taste, nought else
 Regarded; such delight till then, as seem'd,
 In fruit she never tasted, whether true,
 Or fancy'd so, through expectation high
 Of knowledge; nor was God-head from her thought.
 Greedily she ingorg'd without restraint; 791
 And knew not eating Death! Sate at length,
 And heighten'd as with wine, jocund and boon,
 Thus to her self she pleasingly began.

O sov'reign, virtuous, precious of all trees 795
 In

In Paradise! of operation blest
To sapience! hitherto obscur'd, infam'd,
And thy fair fruit let hang, as to no end
Created: but henceforth my early care,
(Not without song, each morning, and due praise)
Shall tend thee, and the fertil burden ease 801
Of thy full branches, offer'd free to all:
'Till dieted by thee, I grow mature
In knowledge, as the Gods, who all things know;
Though others envy what they cannot give: 805
For had the gift been theirs, it had not here
Thus grown. Experience, next, to thee I owe,
Best guide! not following thee, I had remain'd
In ignorance; thou open'st wisdom's way,
And giv'st access, though secret she retire. 810
And I perhaps am secret: heav'n is high,
High, and remote to see from thence distinct
Each thing on earth; and other care, perhaps,
May have diverted from continual watch
Our Great Forbidder, safe with all His spies 815
About Him.—But to ADAM in what sort
Shall I appear? shall I to him make known
As yet my change, and give him to partake
Full happiness with me? or rather not;
But keep the odds of knowledge in my pow'r 820
Without copartner? so to add what wants
In female sex, the more to draw his love,
And render me more equal; and perhaps,
(A thing not undesirable) some time
Superior: for inferior, who is free? 825
This may be well——But what if God have seen,
And Death ensue? Then I shall be no more!
And ADAM, wedded to another EVE,
Shall live with her enjoying, I extinct;
A death to think! Confirm'd then I resolve 830
ADAM shall share with me in bliss or woe:
So dear I love him, that with him, all deaths
I could endure; without him, live no life.

So saying, from the tree her step she turn'd,

But first low reverence done, as to the Pow'r 835
 That dwelt within ; whose presence had infus'd
 Into the plant scintillial sap, deriv'd
 From Nectar, drink of Gods. ADAM the while,
 Waiting desirous her return, had wove
 Of choicest flow'rs a garland, to adorn 840
 Her tresses and her rural labours crown :
 As reapers oft are wont their Harvest-Queen
 Great joy he promis'd to his thoughts, and new
 Solace in her return, so long delay'd :
 Yet oft his heart, divine of something ill, 845
 Misgave him ; he the falt'ring measure felt ;
 And forth to meet her went, the way she took
 That morn, when first they parted. By the tree
 Of knowledge he must pass ; there he her met,
 Scarce from the tree returning : in her hand 850
 A bough of fairest fruit, that downy smil'd,
 New gather'd, and ambrosial smell diffus'd.
 To him she hasted ; in her face excuse
 Came prologue, and apology too prompt ; 854
 Which, with bland words at will, she thus address'd.

Hast thou not wonder'd, ADAM, at my stay ?
 Thee I have miss'd, and thought it long, depriv'd
 Thy presence ; agony of love ! 'till now
 Not felt, nor shall be twice ; for never more
 Mean I to try, (what rash untry'd I fought) 860
 The pain of absence from thy sight. But strange
 Hath been the cause, and wonderful to hear.
 This tree is not, as we are told, a tree
 Of danger, tasted ; nor to evil unknown
 Op'ning the way ; but of divine effect, 865
 To open eyes, and make them Gods who taste ;
 And hath been tasted such. The serpent wise,
 (Or not restrain'd as we, or not obeying)
 Hath eaten of the fruit ; and is become
 Not dead, as we are threaten'd ; but thenceforth 870
 Indu'd with human voice, and human sense,
 Reasoning to admiration ! and with me
 Persuasively hath so prevail'd, that I

Have

Have also tasted, and have also found
 Th' effects to correspond: opener mine eyes,
 Dim erst; dilated spirits, ampler heart,
 And growing up to Godhead: which for thee
 Chiefly I sought: without thee can despise:
 For bliss, as thou hast part, to me is bliss;
 Tedious, unshar'd with thee, and odious soon. 880
 Thou therefore also taste, that equal lot
 May join us; equal joy, as equal love:
 Lest thou not tasting, different degree
 Disjoin us, and I then too late renounce
 Deity for thee, when fate will not permit. 885

Thus EVE with count'nance blithe her story told;
 But in her cheek distemper flushing glow'd.
 On th' other side, ADAM, soon as he heard
 The fatal trespass done by EVE, amaz'd,
 Astonish'd stood, and blank! while horror chill 890
 Ran through his veins, and all his joints relax'd:
 From his slack hand the garland wreath'd for EVE
 Down drop'd, and all the faded roses shed:
 Speechless he stood, and pale! 'till thus at length
 First to himself he inward silence broke. 895

O fairest of creation! last and best
 Of all God's works! Creature, in whom excell'd
 Whatever can to sight or thought be form'd,
 Holy, divine, good, amiable, or sweet!
 How art thou lost! how on a sudden lost, 900
 Defac'd, deflower'd, and now to death devote!
 Rather, how hast thou yielded to transgress
 The strict forbiddance! how, to violate
 The sacred fruit forbidd'n! Some cursed fraud
 Of enemy hath beguil'd thee, yet unknown; 905
 And me with thee hath ruin'd: for with thee
 Certain my resolution is to die!
 How can I live without thee! how forego
 Thy sweet converse, and love so dearly join'd,
 To live again in these wild woods forlorn! 910
 Should God create another EVE, and I

Another rib afford, yet loss of thee
 Would never from my heart! no, no! I feel
 The link of nature draw me: flesh of flesh,
 Bone of my bone, thou art, and from thy state
 Mine never shall be parted, bliss or woe!

915

So having said, as one from sad dismay
 Re-comforted, and, after thoughts disturb'd,
 Submitting to what seem'd remediless,
 Thus in calm mood his words to EVE he turn'd.

920

Bold deed thou hast presum'd, advent'rous EVE!
 And peril great provok'd, who thus hast dar'd,
 Had it been only coveting to eye
 That sacred fruit: sacred to abstinence;
 Much more to taste it, under bann to touch.
 But past who can recall, or done undo?
 Not GOD Omnipotent, nor fate! Yet so
 Perhaps thou shalt not die, perhaps the fact
 Is not so heinous now, foretasted fruit,
 Profan'd first by the serpent, by him first
 Made common, and unhallow'd, ere our taste:
 Nor yet on him found deadly; he yet lives;
 Lives, as thou saidst; and gains to live, as man,
 Higher degree of life: inducement strong
 To us, as likely tasting to attain
 Proportional ascent; which cannot be
 But to be Gods, or Angels, Demi-gods.
 Nor can I think that GOD, Creator wise,
 Though threatening, will in earnest so destroy
 Us, His prime creatures; dignify'd so high
 Set over all His works; which in our fall,
 For us created, needs with us must fail,
 Dependent made: so GOD shall uncreate,
 Be frustrate, do, undo, and labour lose;
 Not well conceiv'd of GOD: Who (tho' His pow'r
 Creation could repeat) yet would be loth
 Us to abolish; lest the adversary

925

930

935

940

945

Triumph, and say; "Fickle their state whom GOD
 "Most favours! who can please Him long? Me first

"He

"He ruin'd ; now mankind ; whom will He next ?"
 Matter of scorn, not to be giv'n the foe. 951
 However I with thee have fix'd my lot,
 Certain to undergo like doom : if death
 Confort with thee, death is to me as life ;
 So forcible within my heart, I feel. 955
 The bond of nature draw me to my own :
 My own in thee ! for what thou art is mine ;
 Our state cannot be sever'd, we are one,
 One flesh ; to lose thee were to lose myself.

So ADAM ; and thus EVE to him reply'd. 960
 O glorious trial of exceeding love,
 Illustrious evidence, example high,
 Engaging me to emulate ! but short
 Of thy perfection, how shall I attain,
 ADAM ? from whose dear side I boast me sprung ;
 And gladly of our union hear thee speak, 965
 One heart, one soul in both ! whereof good proof
 This day affords ; declaring thee resolv'd,
 Rather than death, or ought than death more dread,
 Shall seperate us (link'd in love so dear!) 970
 To undergo with me one guilt, one crime,
 (If any be) of tasting this fair fruit :
 Whose virtue (for of good still good proceeds,
 Direct, or by occasion) hath presented
 This happy trial of thy love ; which else, 975
 So eminently never had been known.
 Were it I thought death menac'd would ensue
 This my attempt, I would sustain alone
 The worst, and not persuade thee ; rather die
 Deserted, than oblige thee with a fact 980
 Pernicious to thy peace ; chiefly, assur'd
 Remarkably so late of thy so true,
 So faithful love unequal'd. But I feel
 Far otherwise th'event, not death, but life
 Augmented ; open'd eyes, new hopes, new joys. 985
 Taste so divine ! that what of sweet before
 Hath touch'd my sense, flat seems to this, and harsh.
 On my experience, ADAM ! freely taste,

And

And fear of death deliver to the winds.

So saying, she embrac'd him, and for joy 990
Tenderly wept ; much won, that he his love
Had so ennobled, as of choice t'incur
Divine displeasure for her sake, or death.
In recompense (for such compliance bad
Such recompense best merits) from the bough 995
She gave him of that fair-inticing fruit,
With liberal hand : he scrupled not to eat,
Against his better knowledge ; not deceiv'd,
But fondly overcome with female charm.
Earth trembled from her entrails, as again 1000
In pangs ; and nature gave a second groan :
Sky lowr'd, and mutt'ring thunder, some sad drops
Wept, at compleating of the mortal sin
Original ! while ADAM took no thought,
Eating his fill ; nor EVE to iterate 1005
Her former trespass fear'd ; the more to sooth
Him with her lov'd society : that now
(As with new wine intoxicated both)
They swim in mirth, and fancy that they feel
Divinity within them breeding wings, 1010
Wherewith to scorn the earth. But that false fruit
Far other operation first display'd !
Carnal desire inflaming : he on EVE
Began to cast lascivious eyes ; she him
As wantonly repaid ; in lust they burn : 1015
'Till ADAM thus 'gan EVE to dalliance move.

EVE ! now I see thou art exact of taste,
And elegant, of sapience no small part ;
Since to each meaning favour we apply,
And palate call judicious : I the praise 1020
Yield thee, so well this day thou hast purvey'd.
Much pleasure we have lost, while we abstain'd
From this delightful fruit, nor known till now
True relish, tasting : if such pleasure be
In things to us forbidd'n, it might be wish'd, 1025
For this one tree had been forbidden ten.

But

But come! so well refresh'd, now let us play,
As meet is, after such delicious fare:
For never did thy beauty, since the day
I saw thee first, and wedded thee, adorn'd
With all perfections, so inflame my sense
With ardour to enjoy thee; fairer now
Than ever; bounty of this virtuous tree!

1030

So said he, and forbore not glance or toy
Of amorous intent; well understood
Of EVE, whose eye darted contagious fire.
Her hand he seiz'd; and to a shady bank,
Thick over-head with verdant roof imbower'd,
He led her nothing loth: flow'rs were the couch,
Pansies, and violets, and asphodel,
And hyacinth, earth's freshest softest lap.
There they their fill of love and love's disport
Took largely; of their mutual guilt the seal,
The solace of their sin: 'till dewy sleep
Oppress'd them, weary'd with their amorous play.

1035

1040

Soon as the force of that fallacious fruit,
That with exhilarating vapour bland
About their spirits had play'd, and inmost pow'rs
Made err, was now exhal'd; and grosser sleep
Bred of unkindly fumes, with conscious dreams
Incumber'd, now had left them; up they rose
As from un-rest: and each the other viewing,
Soon found their eyes how open'd, and their minds
How darken'd; Innocence, that (as a veil)
Had shadow'd them from knowing ill, was gone;
Just confidence, and native righteousness,
And honour, from about them: naked left
To guilty shame he cover'd; but his robe
Uncover'd more: so rose the DANITE strong,
HERCULEAN SAMSON, from the harlot-lap
Of PHILISTEAN DALILAH; and wak'd
Shorn of his strength: they, destitute and bare
Of all their virtue! Silent, and in face
Confounded, long they sat, as stricken mute:

1046

1050

1055

1060

Till

'Till ADAM, though [no less than EVE abash'd, 1065
At length gave utterance to these words constrain'd.

O EVE! in evil hour thou didst give ear
To that false worm, of whomsoever taught
To counterfeit man's voice : true in our fall,
False in our promis'd rising ; since our eyes 1070
Open'd we find indeed, and find we know
Both good and evil !——good lost, and evil got !——
Bad fruit of knowledge, if this be to know,
Which leaves us naked thus, of honour void,
Of innocence, of faith, of purity, 1075
(Our wonted ornaments) now soil'd and stain'd !
And in our faces evident the signs
Of foul concupiscence : whence evil store ;
Ev'n shame the last of evils ; of the first
Be sure then !——How shall I behold the face 1080
Henceforth of GOD, or Angel, erst with joy
And rapture so oft beheld ? those heavenly shapes
Will dazzle now this earthly, with their blaze
Insufferably bright. O! might I here
In solitude live savage ; in some glade 1085
Obscur'd, where highest woods (impenetrable
To star or sun-light) spread their Umbrage broad,
And brown as ev'ning ! Cover me, ye pines !
Ye cedars, with innumerable boughs
Hide me, where I may never see them more !--- 1090
But let us now, as in bad plight, devise
What best may for the present serve to hide
The parts of each from other, that seem most
To shame obnoxious, and unseemliest seen :
Some tree, whose broad smooth leaves together sew'd,
And girded on our loins, may cover round 1096
Those middle parts ; that this new-comer, shame,
There sit not, and reproach us as unclean.

So counsel'd he, and both together went
Into the thickest wood : there soon they chose 1100
The fig-tree : not that kind for fruit renown'd ;
But such as at this day (to INDIANS known

IN MALABAR, OR DECAN) spreads her arms
 Branching so broad and long, that in the ground
 The bended twigs take root, and daughters grow
 About the mother-tree; a pillar'd shade 1106
 High over-arch'd, and echoing walks between:
 There oft the INDIAN herdsman shunning heat,
 Shelters in cool, and tends his past'ring herds
 At loop-holes cut thro' thickest shade. Those leaves
 They gather'd, broad as AMAZONIAN targe; 1110
 And, with what skill they had, together sew'd,
 To gird their waste: vain covering, if to hide
 Their guilt, and dreaded shame! O! how unlike
 To that first naked glory! (such of late 1115
 COLUMBUS found the AMERICAN, so girt
 With feather'd cincture; naked else, and wild
 Among the trees, on isles, and woody shores.)
 Thus fenc'd, and as they thought, their shame in part
 Cover'd, but not at rest or ease of mind, 1120
 They sat them down to weep. Nor only tears,
 Rain'd at their eyes; but high winds worse within
 Began to rise, high passions, anger, hate,
 Mistrust, suspicion, discord, and shook fore
 Their inward state of mind; calm region once, 1125
 And full of peace; now tost and turbulent!
 For understanding rul'd not; and the will
 Heard not her lore! but in subjection now
 To sensual appetite, who from beneath
 Usurping, over sov'reign reason claim'd 1130
 Superior sway; from thus distemper'd breast,
 ADAM, estrang'd in look, and alter'd style,
 Speech intermitted thus to EVE renew'd.

Would thou hadst hearken'd to my words, and stay'd
 With me, as I besought thee, when that strange 1135
 Desire of wand'ring, this unhappy morn,
 I know not whence possess'd thee! We had then
 Remain'd still happy; not, as now, despoil'd
 Of all our good; sham'd, naked, miserable—— 1139
 Let none henceforth seek needless cause t'approve
 The faith they owe; when earnestly they seek

Such proof, conclude, they then begin to fail.

To whom, soon mov'd with touch of blame, thus EVE.
 What words have pass'd thy lips, ADAM severe!
 Imput'st thou that to my default, or will 1145
 Of wandring (as thou call'st it) which, who knows
 But might as ill have happen'd, thou being by;
 Or to thyself perhaps: hadst thou been there,
 Or here th'attempt, thou couldst not have discern'd
 Fraud in the serpent, speaking as he spake; 1150
 No ground of enmity between us known,
 Why he should mean me ill, or seek to harm.
 Was I to have never parted from thy side?
 As good have grown there still a lifeless rib!
 Being as I am, why didst not thou, the head, 1155
 Command me absolutely not to go,
 Going into such danger, as thou saidst?
 Too facil then, thou didst not much gain-say;
 Nay, didst permit, approve, and fair dismiss.
 Hadst thou been firm and fix'd, in thy dissent, 1160
 Neither had I transgress'd, nor thou with me.

To whom, then first incens'd, ADAM reply'd:
 Is this the love, is this the recompense
 Of mine to thee, ingrateful EVE! exprest
 Immutable, when thou wert lost, not I; 1165
 Who might have liv'd and joy'd immortal blifs:
 Yet willingly chose rather death with thee.
 And am I now upbraided, as the cause
 Of thy transgressing?——Not enough severe, 1169
 It seems, in my restraint!——What could I more?
 I warn'd thee, I admonish'd thee; foretold
 The danger and the lurking enemy
 That lay in wait: beyond this had been force;
 And force upon free-will hath here no place.
 But confidence then bore thee on; secure 1175
 Either to meet no danger, or to find
 Matter of glorious trial. And perhaps
 I also err'd, in over-much admiring
 What seem'd in thee so perfect, that I thought

No

No evil durst attempt thee : but I rue
 That error now, which is become my crime ;
 And thou th'accuser !——Thus it shall befall
 Him, who to worth in women over-trusting,
 Lets her will rule : restraint she will not brook ;
 And left to herself, if evil thence ensue, 1185
 She first his weak indulgence will accuse.——

Thus they in mutual accusation spent
 The fruitless hours ; but neither self-condemning ;
 And of their vain contest appear'd no end.

The end of the eighth Book.





THE
TENTH BOOK
OF
PARADISE LOST.
The ARGUMENT.

Man's transgression known, the Guardian Angels forsake Paradise; and return up to heaven to approve their vigilance, and are approv'd, GOD declaring that the entrance of SATAN could not be by them prevented. He sends his SON to judge the transgressors; who descends, and gives Sentence accordingly; then in pity clothes them both, and re-ascends. Sin and Death, sitting till then at the gates of hell, by wondrous sympathy feeling the success of Satan in this new world, and the sin by man there committed, resolve to sit no longer confin'd in hell, but to follow Satan their sire up to the place of man: to make the way easier from hell to this world to and fro, they pave a broad high-way, or bridge, over Chaos, according to the track that Satan first made; then, preparing for earth, they meet him, proud of his success, returning to Hell: their mutual gratulation: Satan arrives at Pandæmonium, in full assembly relates with boasting his success against man: instead of applause, is entertain'd with a general hiss by all his audience, transform'd, with





with himself also, suddenly into serpents, according to his doom giu'n in Paradise: then, deluded with a shew of the forbidden tree springing up before them, they greedily reaching to take of the fruit, chew dust and bitter ashes. The proceedings of Sin and Death; God foretels the final victory of His SON over them, and the renewing of all things; but for the present commands His Angels to make several alterations in the heavens and elements. Adam, more and more perceiving his fall'n condition, heavily bewails; rejects the condolment of EVE; she persists, and at length appeases him: then, to evade the curse likely to fall on their off-spring, proposes to Adam violent ways, which he approves not; but conceiving better hope, puts her in mind of the late promise made them, that her seed should be reveng'd on the serpent; and exhorts her with him to seek peace of the offended Deity, by repentance and supplication.



Mean-while the hainous and despiteful act
Of SATAN, done in Paradise, and how
He, in the serpent, had perverted EVE,
Her husband she, to taste the fatal fruit,
Was known in heav'n: for what can
'scape the eye

5

Of God all-seeing, or deceive His heart
Omniscient? Who, in all things wise and just,
Hinder'd not SATAN, to attempt the mind
Of man; with strength entire, and free-will arm'd;
Complete to have discover'd, and repuls'd
Whatever wiles of woe, or seeming friend.
For still they knew (and ought t'have still remember'd)
The high injunction, not to taste that fruit,
Whoever tempted: which they not obeying,
Incurr'd (what could they less?) the penalty;
And, manifold in sin, deserv'd to fall.

10

15

Up into heav'n, from Paradise, in haste
Th'angelic guards ascended, mute and sad,
For man; for of his state by this they knew:
Much wond'ring how the subtil fiend had stol'n
Entrance unseen. Soon as th'unwelcome news

20

From earth arriv'd at heav'n-gate, displeas'd
 All were who heard : dim sadness did not spare
 That time cœlestial visages : yet mix'd
 With pity, violated not their blifs. 25
 About the new-arriv'd, in multitudes
 Th'æthereal peeple ran, to hear and know,
 How all beset : they tow'rds the throne supreme,
 Accountable, made haste, to make appear,
 With righteous plea, their utmost vigilance : 30
 And easily approv'd : when the Most High
 Eternal FATHER, from His secret cloud
 Amidst, in thunder utter'd thus His voice.

Assembled Angels, and ye Pow'rs return'd
 From unsuccessful charge ! be not dismay'd, 35
 Nor troubled at these tidings from the earth,
 Which your sincerest care could not prevent ;
 Foretold so lately what would come to pass,
 When first this tempter cross'd the gulf from hell.
 I told ye then he should prevail, and speed 40
 On his bad errand ; man should be seduc'd,
 And flatter'd out of all, believing lies
 Against his Maker : no decree of Mine
 Concurring to necessitate his fall ;
 Or touch with lightest moment of impulse 45
 His free-will, to her own inclining left
 In even scale. But fall'n he is : and now
 What rests, but that the mortal sentence pass
 On his transgression,——death denounc'd that day ;
 Which he presumes already vain and void, 50
 Because not yet inflicted (as he fear'd)
 By some immediate stroke : but soon shall find
 Forbearance no acquittance, e're day end.
 Justice shall not return, as bounty, scorn'd. 54
 But whom send I to judge them ? whom, but Thee ?
 Vicegerent SON ? To Thee I have transferr'd
 All judgment, whether in heav'n, or earth, or hell.
 Easy it might be seen that I intend
 Mercy colleague with justice, sending Thee,
 Man's friend, his Mediator, his design'd 60

Both

Both Ransom and Redeemer voluntary ;
And destin'd man Himself, to judge man fall'n.

So spake the FATHER, and unfolding bright
Tow'rd the right hand, His glory, on the SON
Blaz'd forth unclouded Deity : He full
Resplendent all His FATHER manifest
Express'd, and thus divinely answer'd mild.

65

FATHER eternal ! Thine is to decree ;
Mine, both in heav'n and earth, to do thy will
Supreme : that Thou in Me, Thy SON belov'd,
Mayst ever rest well pleas'd. I go to judge
On earth these Thy transgressors ; but Thou know'st,
Whoever judg'd, the worst on Me must light,
When time shall be ; for so I undertook
Before Thee : and not repenting, this obtain
Of right, that I may mitigate their doom
On me deriv'd. Yet, I shall temper so
Justice with mercy, as may illustrate most
Them fully satisfied, and Thee appease.
Attendance none shall need, nor train, where none
Are to behold the judgment, but the judg'd,
Those Two : the Third best absent is condemn'd ;
Convict by flight, and rebel to all law :
Conviction to the serpent none belongs.

70

75

81

Thus saying, from His radiant seat he rose
Of high collateral glory : Him Thrones and Pow'rs,
Princedom, and dominations ministrant,
Accompany'd to heav'n-gate : from whence
EDEN, and all the coast, in prospect lay.
Down he descended straight : (the speed of Gods
Time counts not, though with swiftest minutes wing'd.)
Now was the sun in western cadence low
From noon ; and gentle airs, due at their hour,
To fan the earth now wak'd, and usher in
The ev'ning cool ; when He, from wrath more cool,
Came, the mild judge, and intercessor both,
To sentence man. The voice of God they heard,
Now

85

90

96

Now walking in the garden, by soft winds
 Brought to their ears, while day declin'd: they heard,
 And from His presence hid themselves, among 100
 The thickest trees, both man, and wife: 'till God
 Approaching, thus to ADAM call'd aloud.

Where art thou, ADAM! wont with joy to meet
 My coming seen far off? I miss thee here,
 Not pleas'd; thus entertain'd with solitude, 105
 Where obvious duty ere-while appear'd unfought:
 Or, come I less conspicuous? Or, what change
 Absents thee? Or, what chance detains?—Come forth!

He came; and with him EVE, more loth, tho' first
 T'offend; discountenanc'd both, and discompos'd!
 Love was not in their looks, either to God, 111
 Or to each other; but apparent guilt,
 And shame, and perturbation, and despair:
 Anger, and obstinacy, and hate, and guile: 114
 Whence ADAM, falt'ring long, thus answer'd brief.

I heard Thee in the garden, and of Thy voice
 Afraid, being naked, hid myself.——To whom
 The gracious judge, without revile, reply'd.

My voice thou oft hast heard, and hast not fear'd,
 But still rejoic'd: how is it now become 120
 So dreadful to thee? That thou art naked, who
 Hath told thee? Hast thou eaten of the tree,
 Whereof I gave thee charge thou shouldst not eat?

To whom thus ADAM, fore beset! reply'd.
 O heav'n! in evil strait this day I stand 125
 Before my judge; either to undergo
 Myself the total crime: or to accuse
 My other self the partner of my life:
 Whose failing, while her faith to me remains,
 I should conceal, and not expose to blame 130
 By my complaint. But strict necessity
 Subdues me, and calamitous constraint!

Let

Left on my head both sin and punishment,
 However insupportable, be all 134
 Devolv'd. Tho' should I hold my peace, yet Thou
 Wouldst easily detect what I conceal.—
 This woman, whom thou mad'st to be my help.
 And gav'st me as Thy perfect gift, so good,
 So fit, so acceptable, so divine,
 That from her hand I could suspect no ill; 140
 And what she did, whatever in itself,
 Her doing seem'd to justify the deed;
 She gave me of the tree,—and I did eat!

To whom the Sov'reign Presence thus reply'd.
 Was she thy God, that her thou didst obey, 145
 Before his voice? Or was she made thy guide,
 Superior, or but equal? that to her
 Thou didst resign thy manhood, and the place
 Wherein God set thee above her, made of thee,
 And for thee: whose perfection far excell'd 150
 Hers, in all real dignity. Adorn'd
 She was indeed, and lovely to attract
 Thy love; not thy subjection: and her gifts
 Were such, as under government well-seem'd;
 Unseemly to bear rule: which was thy part, 155
 And person, hadst thou known thyself aright.

So having said, He thus to EVE in few:
 Say, woman, what is this which thou hast done?

To whom sad EVE, with shame nigh over-whelm'd,
 Confessing soon; yet not before her judge 160
 Bold, or loquacious, thus abash'd reply'd.—
 The serpent me beguil'd, and I did eat!

Which when the Lord God heard, without delay
 To judgment He proceeded on th'accus'd
 Serpent, though brute, unable to transfer 165
 The guilt on him, who made him instrument
 Of mischief, and polluted from the end
 Of his creation; justly then accurs'd,

As

As vitiated in nature. More to know
 Concern'd not man, (since he no further knew) 170
 Nor alter'd his offence : yet GOD at last
 To SATAN (first in sin) his doom apply'd,
 Though in mysterious terms ; judg'd as then best :
 And on the serpent thus his curse let fall.

Because thou hast done this, thou art accurs'd 175
 Above all cattle, each beast of the field :
 Upon thy belly groveling thou shalt go ;
 And dust shalt eat, all the days of thy life :
 Between thee, and the woman, I will put
 Enmity ; and between thine, and her seed : 180
 Her seed shall bruise thy head, thou bruise his heel.

So spake this Oracle, then verify'd
 When JESUS, son of MARY (second EVE)
 Saw SATAN fall, like light'ning, down from heav'n.
 Prince of the air : then rising from his grave, 185
 Spoil'd Principalities and Pow'rs, triumph'd
 In open shew ; and with ascension bright,
 Captivity led captive through the air,
 The realm itself of SATAN, long usurp'd,
 Whom He shall tread at last under our feet ; 190
 Ev'n He, who now foretold his fatal bruise ;
 And to the woman thus his sentence turn'd,

Thy sorrow I will greatly multiply
 By thy conception ; children thou shalt bring
 In sorrow forth ; and to thy husband's will 195
 Thine shall submit ; he over thee shall rule.

On ADAM last thus judgment he pronounc'd :
 Because thou hast hearken'd to the voice of thy wife,
 And eaten of the tree, concerning which
 I charg'd thee, saying, thou shalt not eat thereof : 200
 Curs'd is the ground for thy sake ; thou in sorrow
 Shalt eat thereof, all the days of thy life :
 Thorns also, and thistles, it shall bring thee forth
 Unbid ; and thou shalt eat th'herb of the field.

In

In the sweat of thy face shalt thou eat bread, 205
 'Till thou return unto the ground ; for thou
 Out of the ground wast taken, (know thy birth)
 For dust thou art, and shalt to dust return.

So judg'd He man, both Judge and Saviour sent ;
 And th' instant stroke of death, denounc'd that day,
 Remov'd far off; then pitying how they stood 211
 Before Him naked to the air, (that now
 Must suffer change) disdain'd not to begin
 Thenceforth the form of servant to assume :
 As when He wash'd His servant's feet ; so now, 215
 As father of His family, He clad
 Their nakedness with skins of beasts ; or slain,
 Or (as the snake) with youthful coat repaid :
 And thought not much to clothe His enemies.
 Nor He their outward only, with the skins 220
 Of beasts ; but inward nakedness (much more
 Opprobrious !) with his robe of righteousness
 Arraying, cover'd from his father's sight.
 To Him with swift ascent He up return'd,
 (Into his blisful bosom re-assum'd 225
 In glory, as of old) to Him appeas'd,
 All (tho' all-knowing) what had pass'd with man
 Recounted, mixing intercession sweet.

Mean-while, ere thus was fin'd, and judg'd on earth,
 Within the gates of hell sat SIN and DEATH, 230
 In counter-view within the gates, that now
 Stood open wide, belching outrageous flame
 Far into Chaos, since the fiend pass'd through,
 SIN op'ning : who thus now to DEATH began.

O son ! why sit we here, each other viewing 235
 Idly, while SATAN, our great author, thrives
 In other worlds, and happier feat provides
 For us, his off-spring dear ? It cannot be
 But that success attends him : If mis-hap,
 Ere this he had return'd, with fury driv'n 240
 By his avengers ; since no place like this

Can

Can fit his punishment, or their revenge.
 Methinks I feel new strength within me rise
 Wings growing, and dominion giv'n me large,
 Beyond this deep : whatever draws me on, 245
 Or sympathy, or some connat'ral force,
 Pow'rful at greatest distance to unite,
 With secret amity, things of like kind,
 By secretest conveyance. Thou, my shade
 Inseparable, must with me along : 250
 For DEATH from SIN no pow'r can seperate.
 But lest the difficulty of passing back
 Stay his return, perhaps, over this gulf
 Impassable, impervious ; let us try
 (Advent'rous work ! yet to thy pow'r, and mine, 255
 Not unagreeable) to found a path
 Over this main, from hell to that new world,
 Where SATAN now prevails : a monument
 Of merit high, to all th'infernal host ;
 Easing their passage hence, for intercourse, 260
 Of transmigration, as their lot shall lead.
 Nor can I miss the way, so strongly drawn
 By this new-felt attraction, and instinct.

Whom thus the meagre shadow answer'd soon.
 Go, whither fate, and inclination strong 265
 Leads thee ; I shall not lag behind, nor err
 The way, thou leading ; such a scent I draw
 Of carnage, prey innumerable ! and taste
 The favour of death from all things there that live.
 Nor shall I to the work thou enterprisest 270
 Be wanting, but afford thee equal aid.

So saying, with delight he snuff'd the smell
 Of mortal change on earth. As when a flock
 Of ravenous fowl, though many a league remote,
 Against the day of battel, to a field 275
 Where armies lie encamp'd come flying, lur'd
 With scent of living carcasses, design'd
 For death the following day, in bloody fight:
 So scented the grim feature, and up-turn'd

His

His nostrils wide into the murky air ; 280
 Sagacious of his quarry from so far.
 Then both from out hell-gates, into the waste
 Wide anarchy of Chaos, damp and dark,
 Flew diverse ; and with pow'r (their pow'r was great!)
 Hovering upon the waters, what they met 285
 Solid or slimy (as in raging sea
 Tost up and down) together crowded-drove,
 From each side shoaling tow'rd's the mouth of hell :
 As when two polar winds, blowing adverse
 Upon the CRONIAN sea, together drive 290
 Mountains of ice, that stop th' imagin'd way
 Beyond PETZORA eastward to the rich
 CATHAIAN coast. The aggregated soil
 DEATH with his mace petrific, cold, and dry,
 (As with a trident) smote ; and fix'd as firm 295
 As DELOS, floating once : the rest, his look
 Bound with GORGONIAN rigor, not to move :
 And with ASPHALTIC slime (broad as the gate,
 Deep to the roots of hell) the gather'd beach
 They fasten'd ; and the mole immense wrought on,
 Over the foaming Deep high-arch'd ; a bridge, 301
 Of length prodigious, joining to the wall
 Immovable of this now-fenceless world,
 Forfeit to DEATH. From hence, a passage broad,
 Smooth, easy, inoffensive down to hell. 305
 So (if great things to small may be compar'd)
 XERXES, the liberty of GREECE to yoke,
 From SUSAN (his MEMNONIAN palace high)
 Came to the sea ; and over HELLESPONT
 Bridging his way, EUROPE with ASIA join'd ; 310
 And scourg'd with many a stroke th' indignant waves.
 Now had they brought the work, by wondrous art
 Pontifical (a ridge of pendent rock
 Over the vex'd abyss, following the track
 Of SATAN, to the self-same place where he 315
 First lighted from his wing, and landed safe
 From out of CHAOS) to the out-side bar
 Of this round world : with pins of adamant,
 And chains, they made all fast ; too fast they made,

And durable! And now, in little space, 320
 The confines met of empyrean heav'n,
 And of this world: and, on the left hand, hell,
 With long reach interpos'd: three sev'ral ways
 In fight, to each of these three places led.
 And now their way to earth they had descry'd, 325
 To Paradise first tending; when, behold!
 SATAN, in likeness of an Angel bright,
 Betwixt the Centaur, and the Scorpion, steering
 His Zenith, while the sun in Aries rose:
 Disguis'd he came; but those his children dear 330
 Their parent soon discern'd, though in disguise.
 He, after EVE seduc'd, unminded flunk
 Into the wood fast by; and, changing shape,
 T' observe the sequel, saw his guileful act
 By EVE (though all unweeting) seconded 335
 Upon her husband; saw their shame, that sought
 Vain covertures: but when he saw descend
 The SON of GOD to judge them, terrify'd
 He fled; not hoping to escape, but shun
 The present; fearing, guilty, what his wrath 340
 Might suddenly inflict: that pass'd, return'd
 By night, and listening where the hapless Pair
 Sat in their sad discourse, and various plaint,
 Thence gather'd his own doom: which understood
 Not instant, but of future time, with joy 345
 And tidings fraught, to hell he now return'd:
 And at the brink of CHAOS, near the foot
 Of this new wondrous pontifice, un-hop'd
 Met, who to meet him came, his off-spring dear.
 Great joy was at th'ir meeting, and at sight 350
 Of that stupendous bridge, his joy increas'd.
 Long he admiring stood, 'till SIN, his fair
 Inchanting daughter, thus the silence broke.

O parent! these are thy magnific deeds;
 Thy trophies! which thou view'st as not thine own;
 Thou art their author, and prime architect. 356
 For I no sooner in my heart divin'd
 (My heart, which by a secret harmony

Still

Still moves with thine, join'd in connexion sweet !
 That thou on earth hadst prosper'd, which thy looks
 Now also evidence, but straight I felt 361
 (Though distant from thee worlds between, yet felt)
 That I must after thee, with this thy son:
 Such fatal consequence, unites us three!
 Hell could no longer hold us in her bounds; 365
 Nor this un-voyageable gulf obscure
 Detain, from following thy illustrious track.
 Thou hast atchiev'd our liberty, confin'd
 Within hell-gates 'till now: Thou us impower'd
 To fortify thus far, and over-lay, 370
 With this portentous bridge, the dark abyfs.
 Thine now is all this world; thy virtue hath won
 What thy hands builded not: thy wisdom gain'd,
 With odds, what war hath lost: and fully aveng'd
 Our foil in heav'n: here thou shalt monarch reign;
 There didst not: there let him still victor sway, 376
 As battel hath adjudg'd; from this new world
 Retiring, by His own doom alienated:
 And henceforth monarchy with thee divide
 Of all things, parted by th' empyreal bounds, 380
 His quadrature, from thy orbicular world;
 Or try thee, now more dang'rous to His throne.

Whom thus the Prince of darkness answer'd glad.
 Fair Daughter, and thou Son and Grand-child both!
 High proof ye now have giv'n to be the race 385
 Of SATAN (for I glory in the name,
 Antagonist of heav'n's Almighty King)
 Amply have merited of me, of all
 Th' infernal empire, that, so near heav'n's door,
 Triumphal with triumphal act have met, 390
 Mine, with this glorious work; and made one realm
 Hell, and this world (our realm) one continent
 Of easy thorough-fare. Therefore, while I
 Descend through darkness, on your road with ease,
 To my associate Pow'rs, them to acquaint 395
 With these successes, and with them rejoice;
 You two this way, among these numerous orbs

(All yours!) right down to Paradise descend :
 There dwell, and reign in bliss ; thence on the earth
 Dominion exercise, and in the air, 400
 Chiefly on Man, sole lord of all declar'd :
 Him first make sure your thrall, and lastly kill.
 My substitutes I send ye, and create
 Planipotent on earth, of matchless might
 Issuing from me : on your joint vigour now 405
 My hold of this new kingdom all depends ;
 Through sin to death expos'd by my exploit.
 If your joint pow'r prevail, th' affairs of hell
 No detriment need fear ; go, and be strong !

So saying, he dismiss'd them : they with speed 410
 Their course through thickest constellation held,
 Spreading their bane : the blasted stars look'd wan ;
 And planets, planet-struck, real eclipse
 Then suffer'd. Th' other way SATAN, went down
 The causey to hell-gate : on either side, 415
 Disparted CHAOS over-built exclaim'd,
 And with rebounding furge the bars assail'd,
 That scorn'd his indignation. Through the gate,
 Wide open and unguarded, SATAN pass'd ;
 And all about found desolate : for those 420
 Appointed to sit there, had left their charge,
 Flown to the upper world : the rest were all
 Far to th' in-land retir'd, about the walls
 Of PANDÆMONIUM ; city and proud seat
 Of LUCIFER (so by allusion call'd, 425
 Of that bright star to SATAN paragon'd)
 There kept their watch the legions, while the Grand
 In council sat, solicitous what chance
 Might intercept their Emperor sent : so he
 Departing gave command, and they observ'd. 430
 As when the TARTAR from his RUSSIAN foe,
 By ASTRACAN, over the snowy plains,
 Retires : or BACTRIAN Sophy from the horns
 Of TURKISH Crescent, leaves all waste beyond
 The realm of ALADULE, in his retreat 435
 To TAURIS, or CASBIN : so these (the late

Heav'n

Heav'n banish'd host) left desert utmost hell
 Many a dark league, reduc'd in careful watch
 Round their metropolis; and now expecting
 Each hour their great adventurer, from the search 440
 Of foreign worlds. He through the midst unmark'd,
 In shew plebeian Angel militant
 Of lowest order, pass'd; and from the door
 Of that PLUTONIAN hall, invisible
 Ascended his thigh throne: which, under state 445
 Of richest texture spread, at th' upper end
 Was plac'd, in regal lustre. Down a while
 He sat, and round about him saw unseen.
 At last, as from a cloud, his fulgent head,
 And shape star-bright, appear'd (or brighter; clad
 With what permissive glory since his fall 451
 Was left him, or false glitter.) All amaz'd
 At that so sudden blaze, the STRYGIAN throng
 Bent their aspect; and whom they wish'd beheld,
 Their mighty Chief return'd: loud was th' acclaim!
 Forth rush'd in haste the great consulting Peers, 456
 Rais'd from their dark Divan, and with like joy
 Congratulant approach'd him; who with hand
 Silence, and with these words, attention won.

Thrones, Dominations, Princedoms, Virtues, Pow'rs!
 For in possession such, not only of right 460
 I call you, and declare you now; return'd
 Successful beyond hope, to lead you forth
 Triumphant out of this infernal pit
 Abominable, accurs'd, the house of woe, 465
 And dungeon of our tyrant! Now possess,
 As lords, a specious world; t' our native heav'n
 Little inferior, by my adventure hard
 With peril great achiev'd. Long were to tell
 What I have done; what suffer'd; with what pain
 Voyag'd th' unreal, vast, unbounded Deep 471
 Of horrible confusion! Over which,
 By SIN and DEATH, a broad way now is pav'd,
 To expedite your glorious march: but I
 Toil'd out my uncouth passage, forc'd to ride 475
 Y 3 Th'

Th' untractable abyfs, plung'd in the womb
 Of un-original NIGHT, and CHAOS wild:
 That, jealous of their secrets, fiercely oppos'd
 My journey strange, with clamorous uproar
 Protesting fate supreme: thence, how I found 480
 The new-created world, which fame in heav'n
 Long had foretold; a fabric wonderful!
 Of absolute perfection! therein Man,
 Plac'd in a Paradise, by our exile
 Made happy. Him by fraud I have seduc'd 485
 From his Creator; and (the more t' increase
 Your wonder) with an apple. He thereat
 Offended (worth your laughter!) hath giv'n up
 Both His beloved Man, and all His world,
 To SIN and DEATH a prey; and so to us, 490
 Without our hazard, labour, or alarm,
 To range in, and to dwell, and over man
 To rule, as over all he should have rul'd.
 True is, me also He hath judg'd (or rather
 Me not, but the brute serpent, in whose shape 495
 Man I deceiv'd.) That which to me belongs,
 Is enmity, which He will put between
 Me and Mankind; I am to bruise his heel;
 His seed (when is not set) shall bruise my head.
 A world who would not purchase with a bruise, 500
 Or much more grievous pain? Ye have th' account
 Of my performance: What remains, ye Gods!
 But up, and enter now into full bliss?—

So having said, a while he stood, expecting
 Their universal shout, and high applause, 505
 To fill his ear: when contrary, he hears
 On all sides, from innumerable tongues,
 A dismal universal hiss, the sound
 Of publick scorn! He wonder'd, but not long
 Had leisure, wond'ring at himself now more: 510
 His visage drawn he felt to sharp, and spare;
 His arms clung to his ribs; his legs intertwining
 Each other, 'till supplanted down he fell;
 A monstrous serpent on his belly prone,

Reluctant; but in vain! a greater pow'r
Now rul'd him, punish'd in the shape he sin'd,
According to his doom. He would have spoke;
But his for his return'd with forked tongue
To forked tongue: for now were all transform'd
Alike, to serpents all, as accessaries

515

520

To his bold Riot: dreadful was the din
Of hissing through the hall: thick swarming now
With complicated monsters, head and tail;

Scorpion, and asp, and amphispæna dire,
Ceraustes horn'd, hydrus, and ellops drear,
And dipfas. (Not so thick swarm'd once the soil
Bedrop'd with blood of GORGON: or, the isle
OPHIUSA.) But still greatest he the midst,

525

Now dragon grown; larger than whom the sun
Engender'd in the PYTHIAN vale on slime,
Huge PYTHON! and his pow'r no less he seem'd
Above the rest still to retain. They all

530

Him follow'd, issuing forth to th' open field;
Where all yet left of that revolted rout,
Heav'n-fall'n, in station stood, or just array;
Sublime with expectation, when to see

535

In triumph issuing forth their glorious Chief.
They saw, but other sight instead! a crowd
Of ugly serpents: horror on them fell,

And horrid sympathy: for what they saw,
They felt themselves now changing: down their arms,
Down fell both spear and shield; down they as fast:

540

And the dire hiss renew'd, and the dire form
Catch'd by contagion; like in punishment,
As in their crime. Thus was th' applause they meant,

545

Turn'd to exploding hiss, triumph to shame,
Cast on themselves from their own mouths. There stood
A grove hard by, sprung up with this their change,

(His will, who reigns above!) to aggravate
Their penance, laden with fruit, like that
Which grew in Paradise, the bait of EVE

550

Us'd by the tempter; on that prospect strange
Their earnest eyes they fix'd; imagining,
For one forbidden tree, a multitude

Now

Now ris'n, to work them further woe or shame : 555
 Yet parch'd with scalding thirst, and hunger fierce,
 Though to delude them lent, could not abstain :
 But on they roll'd on heaps, and up the trees
 Climbing, fat thicker than the snaky locks
 That curl'd MEGÆRA : greedily they pluck'd 560
 The fruitage, fair to sight (like that which grew
 Near that bituminous lake where SODOM flam'd :
 This, more delusive, not the touch, but taste
 Deceiv'd) they fondly thinking to allay
 Their appetite with gust, instead of fruit 565
 Chew'd bitter ashes, which th' offended taste
 With spattering noise rejected : oft they assay'd,
 Hunger and thirst constraining ; drug'd as oft
 With hatefullest disrelish, writh'd their jaws,
 With soot and cinders fill'd : so, oft they fell 570
 Into the same illusion ; not as man,
 Whom they triumph'd, once laps'd. Thus were they plagu'd
 And worn with famine, long and ceaseless hiss,
 'Till their lost shape, permitted, they resum'd :
 Yearly injoin'd, some say, to undergo 575
 This annual humbling certain number'd days,
 To dash their pride and joy for man seduc'd.
 However, some tradition they dispers'd
 Among the heathen, of their purchase got,
 And fabled how the serpent, whom they call'd 580
 OPHION, with EURYNOME (the wide
 Encroaching EVE perhaps) had first the rule
 Of high OLYMPUS ; thence by SATURN driv'n,
 And OPS, ere yet DICTÆAN JOVE was born.

Mean-while, in Paradise the hellish pair 585
 Too soon arriv'd ; SIN, there in pow'r before,
 Once actual ; now in body, and to dwell
 Habitual habitant ; behind her DEATH,
 Close following pace for pace, not mounted yet
 On his pale horse : to whom SIN thus began. 590

Second of SATAN sprung, all-conqu'ring DEATH !
 What think'st thou of our empire now ? Tho' earn'd

With

With travel difficult, not better far,
 Than still at hell's dark threshold t' have sat watch,
 Unnam'd; undreaded, and thy self half starv'd ? 595

Whom thus the fin born monster answer'd soon :
 To me, who with eternal famine pine,
 Alike is hell, or paradise, or heav'n ;
 There best, where most with ravin I may meet :
 Which here, tho' plenteous, all too little seems 600
 To stuff this maw, this vast un-hide-bound corps.

To whom th' incestuous mother thus reply'd :
 Thou therefore on these herbs, and fruits, and flow'rs
 Feed first ; on each beast next, and fish, and fowl ;
 No homely morsels ! and whatever thing 605
 The scythe of TIME mowes down, devour unspar'd :
 Till I in man residing, through the race,
 His thoughts, his looks, words, actions, all infect ;
 And season him thy last and sweetest prey.

This said, they both betook them several ways, 610
 Both to destroy, or un-immortal make
 All kinds ; and for destruction to mature,
 Sooner or later ; which th' Almighty seeing,
 From his transcendent seat the Saints among,
 To those bright Orders utter'd thus His voice. 615

See ! with what heat these dogs of hell advance,
 To waste and havock yonder world ; which I
 So fair and good created : and had still
 Kept in that state, had not the folly of man
 Let in these wasteful furies ; who impute 620
 Folly to me : so doth the Prince of hell,
 And his Adherents, that with so much ease
 I suffer them to enter and possess
 A place so heav'nly : and conniving, seem
 To gratify my scornful enemies ; 625
 That laugh, as if (transported with some fit
 Of passion) I to them had quitted all,
 At random yielded up to their misrule :

And

And know not that I call'd, and drew them thither,
My hell-hounds, to lick up the draff and filth, 630
Which man's polluting sin with taint had shed
On what was pure: 'till cram'd and gorg'd, nigh burst,
With suck'd and glutted offal, at one sling
Of Thy victorious arm, well-pleasing SON! 634
Both SIN and DEATH, and yawning GRAVE, at last,
Through Chaos hurl'd, obstruct the mouth of hell
For ever, and seal up his ravenous jaws.
Then heav'n and earth renew'd, shall be made pure
To sanctity, that shall receive no stain:
'Till then, the curse pronounc'd on both proceeds. 640

He ended; and the heav'nly audience loud
Sung hallelujah, as the sound of seas,
Through multitude that sung! "Just are Thy ways,
" Righteous are Thy decrees on all Thy works;
" Who can extenuate Thee? Next, to the SON, 645
" Destin'd restorer of mankind, by whom
" New heav'n and earth shall to the ages rise
" Or down from heav'n descend." Such was their song,
While the Creator calling forth by name
His mighty Angels, gave them several charge, 650
As sort'd best with present things. The sun
Had first his precept so to move, so shine,
As might affect the earth with cold, and heat,
Scarce tolerable: and from the north to call
Decrepit winter: from the south to bring 655
Solstitial summer's heat. To the blanc moon
Her office they prescrib'd: to th' other Five,
Their planetary motions, and aspects,
In Sextile, Square, and Trine, and Opposite,
Of noxious efficacy; and when to join 660
In synod unbenign: and taught the Fix'd
Their influence malignant when to show'r;
Which of them, rising with the sun, or falling,
Should prove tempestuous. To the winds they set
Their corners; when with bluster to confound 665
Sea, air, and shoar: the thunder, when to roll
With terror through the dark aëreal hall.

Some

Some say, He bid His Angels turn ascanse
The poles of earth, twice ten degrees, and more,
From the sun's axle; they with labour push'd 670
Oblique the centric globe: some say, the sun
Was bid turn reins from th' æquinoctial road
Like distant breadth to Taurus, with the sev'n
ATLANTIC sisters, and the SPARTAN twins,
Up to the Tropic Crab; thence, down amain 675
By Leo, and the Virgin, and the Scales,
As deep as Capricorn; to bring in change
Of seasons to each clime: else had the spring
Perpetual smil'd on earth with vernant flow'rs,
Equal in days and nights, except to those 680
Beyond the polar circles: to them day
Had unbenighted shon, while the low sun
To recompense his distance, in their sight
Had rounded still th' horizon, and not known
Or east, or west; which had forbid the snow 685
From cold ESTOTILAND; and south as far
Beneath MAGELLAN. At that tasted fruit,
The sun, as from THYESTEAN banquet, turn'd
His course intended: else, how had the world
Inhabited, though sinless, more than now 690
Avoiding pinching cold, and scorching heat?
These changes in the heav'ns (tho' flow) produc'd
Like change on sea and land; fidereal blast,
Vapour, and mist, and exhalation hot;
Corrupt and pestilent! Now, from the north 695
Of NORUMBEQUE, and the SAMOED shoar,
Bursting their brazen dungeon, arm'd with ice,
And snow, and hail, and stormy gust, and flaw,
Boreas, and Cæcias, and Argestes loud,
And Thrafcias, rend the woods, and seas up-turn: 700
With adverse blast up-turns them from the south
Notus, and Afer, black with thund'rous clouds
From SIERRA LIONA: thwart of these, as fierce,
Forth rush the Levant, and the Ponent winds,
Eurus, and Zephyr; with their lateral noise, 705
Sirocco, and Libeccio. Thus began
Cutrage from lifeless things: but Discord first
(Daugh-

(Daughter of SIN) among th' irrational
 DEATH introduc'd, through fierce antipathy : 709
 Beast now with beast gan war, and fowl with fowl,
 And fish with fish : to graze the herb all leaving,
 Devour'd each other : nor stood much in awe
 Of man, but fled him ; or, with count'nance grim,
 Glar'd on him passing. These were from without
 The growing miseries, which ADAM saw 715
 Already in part, though hid in gloomiest shade,
 To sorrow abandon'd ; but worse felt within !
 And in a troubled sea of passion tost,
 Thus to disburden fought with sad complaint.

O miserable of happy ! is this the end 720
 Of this new glorious world, and me so late
 The glory of that glory, who now become
 Accurs'd of blessed ? Hide me from the face
 Of God, Whom to behold was then my height
 Of happiness !——Yet well, if here would end 725
 The misery ; I deserv'd it, and would bear
 My own deservings ; but this will not serve !
 All that I eat, or drink, or shall beget,
 Is propagated curse. O voice ! once heard
 Delightfully, *Increase and multiply* ; 730
 Now death to hear ! For what can I increase,
 Or multiply, but curses on my head ?
 Who of all ages to succeed, but feeling
 The evil on him brought by me, will curse
 My head ? ill fare our ancestor impure ! 735
 For this we may thank ADAM ! but his thanks
 Shall be the execration ! So besides
 Mine own that bide upon me, all from me
 Shall with a fierce reflux on me redound :
 On me, as on their natural centre, light : 740
 Heavy, though in their place ! O fleeting joys
 Of Paradise, dear-bought with lasting woes !
 Did I request Thee, Maker ! from my clay,
 To mould me man ? Did I solícite Thee
 From darkness to promote me ? Or here place 745
 In this delicious garden ? As my will

Concurr'd not to my Being, it were but right,
 And equal, to reduce me to my dust ;
 Desirous to resign, and render back
 All I receiv'd ; unable to perform 750
 Thy terms too hard, by which I was to hold
 The good I fought not. To the loss of that,
 (Sufficient Penalty !) why hast thou added
 The sense of endless woes : Inexplicable
 Thy justice seems.—Yet, to say truth, too late 755
 I thus contest : then should have been refus'd
 These terms, whatever, when they were propos'd.
 Thou didst accept them : wilt thou enjoy the good,
 Then cavil the conditions ? And though God
 Made thee without thy leave, what if thy son 760
 Prove disobedient, and reprov'd, retort,
 Wherefore didst thou beget me ? I fought it not !
 Wouldst thou admit, for his contempt of thee,
 That proud excuse ? Yet him, not thy election,
 But natural necessity begot, 765
 God made thee of choice His own, and of His own
 To serve Him : thy reward was of His grace ;
 Thy punishment then justly is at His Will.
 Be it so ! for I submit : His doom is fair,
 That dust I am, and shall to dust return. 770
 O welcome hour whenever ! Why delays
 His hand to execute, what His decree
 Fix'd on this day ? Why do I over-live ?
 Why am I mock'd with death, and lengthen'd out
 To deathless pain ? How gladly would I meet 775
 Mortality my sentence, and be earth
 Insensible ! How glad would lay me down,
 As in my mother's lap ! There I should rest,
 And sleep secure : His dreadful voice no more
 Would thunder in my ears ; no fear of worse 780
 To me, and to my off-spring, would torment me
 With cruel expectation !——Yet one doubt
 Pursues me still, lest All I cannot die ;
 Lest that pure breath of life, the spirit of man,
 Which God inspir'd, cannot together perish 785
 With this corporeal clod : then, in the grave,

Or in some other dismal place, who knows
 But I shall die a living death ! O thought
 Horrid, if true ! Yet why, it was but breath
 Of life that sinn'd : what dies, but what had life, 790
 And sin ? The body properly hath neither.
 All of me then shall die : let this appease
 The doubt, since human wretch no further knows.
 For though the LORD of All be infinite,
 Is His wrath also ? Be it ! man is not so, 795
 But mortal doom'd. How can He exercise
 Wrath without end on man, whom death must end ?
 Can He make deathless death ? that were to make
 Strange contradiction, which to GOD Himself
 Impossible is held ; as argument 800
 Of weakness, not of pow'r. Will He draw out,
 For anger sake, finite to infinite.
 In punish'd man, to satisfy His rigour,
 Satisfied never ? That were to extend
 His sentence beyond dust, and nature's law : 805
 By which all causes else, according still
 To the reception of their matter, act ;
 Not to th'extent of their own sphere. But say
 That death be not one stroke, as I suppos'd,
 Bereaving sense : but endless misery 810
 From this day onward ; which I feel begun
 Both in me and without me ; and so last
 To perpetuity——Ah me ! that fear
 Comes thund'ring back with dreadful revolution
 On my defenseless head : both Death and I, 815
 Am found eternal, and incorporate both.
 Nor I on my part single ; in me all
 Posterity stands curs'd ! fair patrimony
 That I must leave you, sons ! O were I able,
 To waste it all myself, and leave you none, 820
 So disinherited, how would ye bless
 Me, now your curse ! Ah ! why should all mankind,
 For one man's fault, thus guiltless be condemn'd,
 If guiltless ? But from me what can proceed,
 But all corrupt ; both mind and will deprav'd ; 825
 Not to do only, but to will the same

With

I

I

I

I

I

With me? How can they then acquitted stand
In sight of GOD? Him, after all disputes,
Forc'd I absolve: all my evasions vain,
And reasonings (though thro' mazes) lead me still 830
But to my own conviction: first and last
On me, me only (as the source and spring
Of all corruption) all the blame lights due:
So might the wrath! Fond wish! Couldst thou support
That burden, heavier than the earth to bear; 835
Than all the world much heavier; though divided
With that bad woman? Thus, what thou desirest,
And what thou fear'st, alike destroys all hope
Of refuge; and concludes thee miserable,
Beyond all past example, and future: 840
To SATAN only like, both crime, and doom.
O Conscience! into what abyss of fears
And horrors hast thou driven me? Out of which
I find no way, from deep to deeper plung'd!

Thus ADAM to himself lamented loud, 845
Through the still night: not now (as ere man fell)
Wholsom, and cool, and mild; but with black air
Accompany'd; with damps, and dreadful gloom:
Which to his evil conscience represented
All things with double terror. On the ground 850
Out-stretch'd he lay; on the cold ground! and oft
Curs'd his creation; Death as oft accus'd
Of tardy execution, since denounc'd
The day of his offence. Why comes not Death,
(Said he) with one thrice acceptable stroke 855
To end me? Shall truth fail to keep her word?
Justice Divine not hasten to be just?
But death comes not at call; Justice Divine
Mends not her slowest pace for pray'rs, or cries!
O woods, O fountains, hillocks, dales, and bow'rs!
With other echo late I taught your shades 860
To answer, and resound far other song!——
Whom thus afflicted when sad EVE beheld,
Desolate where she sat, approaching nigh,
Soft Words to his fierce passion she assay'd;

But her with stern regard he thus repell'd.

Out of my sight, thou serpent!—That name best
 Befits thee, with him leagu'd; thy self as false
 And hateful! nothing wants, but that thy shape,
 Like his, and colour serpentine, may shew 870
 Thy inward fraud; to warn all creatures from thee
 Henceforth; lest that too-heavenly form, pretended
 To hellish falshood, snare them! But for thee
 I had persisted happy: had not thy pride
 And wand'ring vanity, when least was safe, 875
 Rejected my forewarning, and disdain'd
 Not to be trusted; longing to be seen,
 Though by the devil himself; him overweening
 To over-reach: but with the serpent meeting,
 Fool'd and beguil'd; by him thou, I by thee, 880
 To trust thee from my side; imagin'd wise,
 Constant, mature, proof against all assaults:
 And understood not all was but a shew,
 Rather than solid virtue; all but a rib,
 Crooked by nature, bent (as now appears) 885
 More to the part sinister from me drawn;
 Well if thrown out, as supernumerary
 To my just number found! ———O! why did God,
 Creator wise! that peopl'd highest heav'n
 With spirits masculine, create at last 890
 'This novelty on earth, this fair defect
 Of nature? And not fill the World at once
 With men, as Angels, without feminine?
 Or find some other way to generate
 Mankind? 'This mischief had not then befall'n, 895
 And more that shall befall: innumerable
 Disturbances on earth through female snares,
 And straight conjunction with this sex! for either
 He never shall find out fit mate; but such
 As some misfortune brings him, or mistake; 900
 Or, whom he wishes most, shall seldom gain
 Through her perverseness: but shall see her gain'd
 By a far worse: or if she love, withheld
 By parents; or his happiest choice too late
 Shall

Shall meet, already link'd, and wedlock-bound 905
 To a fell adversary, his hate, or shame:
 Which infinite calamity shall cause
 To human life, and household peace confound!—

He added not, and from her turn'd—but EVE,
 Not so repuls'd, with tears that ceas'd not flowing,
 And tresses all disorder'd, at his feet 911
 Fell humble; and, embracing them, besought
 His peace, and thus proceeded in her plaint.

Forfake me not thus, ADAM! Witness heav'n
 What love sincere, and reverence in my heart 915
 I bear thee, and unweeting have offended,
 Unhappily deceiv'd! Thy suppliant
 I beg, and clasp thy knees:—bereave me not
 (Whereon I live!) thy gentle looks, thy aid,
 Thy counsel, in this uttermost distress, 920
 My only strength, and stay! Forlorn of thee,
 Whither shall I betake me,—where subsist?
 While yet we live, (scarce one short hour perhaps)
 Between us two let there be peace! both joining
 (As join'd in injuries) one enmity 925
 Against a foe by doom express assign'd us,
 That cruel serpent!—On me exercise not
 Thy hatred, for this misery befall'n;
 On me, already lost! Me, than thy self
 More miserable! Both have sinn'd! but thou 930
 Against GOD only; I against GOD and thee:
 And to the place of judgment will return,
 There with my cries importune heav'n; that all
 The sentence, from thy head remov'd, may light
 On me; sole cause to thee of all this woe; 935
 Me! me! only just object of His ire!

She ended weeping; and her lowly plight
 Immoveable, 'till peace obtain'd from fault
 Acknowledg'd, and deplor'd, in ADAM wrought
 Commiseration: soon his heart relented 940
 Tow'rd's her, his life so late, and sole delight,

Now at his feet submissive in distress!

Creature so fair his reconcilment seeking,

His counsel, (whom she had displeas'd) his aid!

At once disarm'd, his anger all he lost;

And thus with peaceful words up-rais'd her soon.

945

Unwary! and too desirous (as before,

So now) of what thou know'st not, who desir'st

The punishment all on thy self! Alas!

Bear thine own first; ill able to sustain

His full wrath, whose thou feel'st as yet least part;

And my displeasure bear'st so ill. If pray'rs

Could alter high decrees, I to that place

Would speed before thee: and be louder heard,

That on my head all might be visited;

Thy frailty and infirmer sex forgiv'n;

To me committed, and by me expos'd.

But rise!——let us no more contend or blame

Each other; blam'd enough elsewhere! but strive

In offices of love, how we may light'n

Each other's burden, in our share of woe:

Since this day's death denounc'd (if ought I see)

Will prove no sudden, but a slow pac'd evil;

A long day's dying to augment our pain:

And to our seed (O hapless seed!) deriv'd.

950

955

960

965

To whom thus EVE, recov'ring heart, reply'd.

ADAM! by sad experiment, I know

How little weight my words with thee can find,

Found so erroneous; thence by just event

Found so unfortunate: nevertheless,

Restor'd by thee (vile as I am!) to place

Of new acceptance, hopeful to regain

Thy love (the sole contentment of my heart,

Living, or dying) from thee I will not hide

What thoughts in my unquiet breast are ris'n:

Tending to some relief of our extremes,

Or end; though sharp, and sad, yet tolerable

As in our evils, end of easier choice.

If care of our descent perplex us most,

970

975

Which

Which must be born to certain woe, devour'd
By DEATH at last, (and miserable it is
To be to others cause of misery,
Our own begotten ; and of our loins to bring
Into this cursed world a woeful race ;
That, after wretched life, must be at last
Food for so foul a monster !) in thy pow'r
It lies yet, ere conception, to prevent
The race unblest, to Being yet unbegot.
Childless thou art, childless remain : so DEATH
Shall be deceiv'd his glut : and with us two
Be forc'd to satisfy his rav'nous maw.
But if thou judge it hard and difficult,
Conversing, looking, loving, to abstain
From love's due rites, nuptial embraces sweet ;
And with desire to languish without hope,
Before the present object languishing
With like desire ; (which would be misery,
And torment, less than none of what we dread)
Then (both ourselves and seed, at once to free
From what we fear for both) let us make short,—— 1000
Let us seek DEATH :—— or, he not found, supply
With our own hands his office on ourselves.
Why stand we longer shivering under fears,
That shew no end but death ; and have the pow'r
Of many ways to die, the shortest chusing,
Destruction with destruction to destroy ?—— 1005

She ended here, or vehement despair
Broke off the rest : so much of death her thoughts
Had entertain'd, as dy'd her cheeks with pale.
But ADAM, with such counsel nothing sway'd, 1010
To better hopes his more attentive mind
Lab'ring had rais'd ; and thus to EVE reply'd.

EVE ! thy contempt of life and pleasure, seems
To argue in thee something more sublime,
And excellent, than what thy mind contemns. 1015
But self-destruction therefore sought, refutes
That excellence thought in thee : and implies,

Not

Not thy contempt, but anguish and regret,
For loss of life, and pleasure, over-lov'd.
Or, if thou covet death, as utmost end
Of misery; so thinking to evade
The penalty pronounc'd; doubt not but God
Hath wiselier arm'd His vengeful ire, than so
To be forestall'd: much more I fear, lest death,
So snatch'd, will not exempt us from the pain
We are by doom to pay. Rather such acts
Of contumacy will provoke the Highest,
To make death in us live! then let us seek
Some safer resolution; which methinks
I have in view, calling to mind with heed
Part of our sentence, that "*thy seed shall bruise*
the serpent's head:" Piteous amends! unless
Be meant (whom I conjecture) our grand foe,
SATAN: who, in the serpent, hath contriv'd
Against us this deceit. To crush his head
Would be revenge indeed! which will be lost
By death brought on ourselves; or childless days
Resolv'd, as thou proposest: so our foe
Shall 'scape his punishment ordain'd; and we
Instead shall double ours upon our heads.
No more be mention'd then of violence
Against ourselves; and wilful barrenness,
That cuts us off from hope; and favours only
Rancour and pride, impatience and despite,
Reluctance against God, and His just yoke
Laid on our necks. Remember with what mild
And gracious temper he both heard, and judg'd,
Without wrath, or reviling. We expected
Immediate dissolution, which we thought
Was meant by death that day: when lo! to thee
Pains only in child-bearing were foretold,
And bringing forth; soon recompens'd with joy,
Fruit of thy womb. On me the curse aslope
Glanc'd on the ground; with labour I must earn
My bread: what harm? Idleness had been worse:
My labour will sustain me. And lest cold,
Or heat, should injure us, His timely care
Hath,

1020

1025

1030

1035

1040

1045

1050

1056

Hath, unbefought, provided; and His hands
Cloathed us unworthy; pitying while He judg'd.
How much more, if we pray Him, will His ear
Be open, and His heart to pity incline? 1061
And teach us further by what means to shun
Th' inclement seasons, rain, ice, hail, and snow;
Which now the sky, with various face, begins
To shew us in this mountain; while the winds 1065
Blow moist and keen, shattering the graceful locks
Of these fair spreading trees: which bids us seek
Some better shroud, some better warmth, to cherish
Our limbs benumb'd; ere this diurnal star
Leave cold the night, how we his gather'd beams
Reflected, may with matter sere foment; 1071
Or, by collision of two bodies, grind
The air attrite to fire; as late the clouds
Jostling, or push'd with winds, rude in their shock
Tine the slant lightning; whose thwart flame driv'n
down, 1075
Kindles the gummy bark of fir, and pine;
And sends a comfortable heat from far,
Which might supply the sun. Such fire to use,
And what may else be remedy, or cure
To evils, which our own mis-deeds have wrought;
He will instruct us praying, and of grace 1081
Beseeching Him. So as we need not fear
To pass commodiously this life, sustain'd
By Him with many comforts; 'till we end
In dust, our final rest, and native home! 1085
What better can we do, than to the place
Repairing where he judg'd us, prostrate fall
Before Him reverent; and there confess
Humbly our faults, and pardon beg; with tears
Wat'ring the ground, and with our sighs the air 1090
Frequenting, sent from hearts contrite, in sign
Of sorrow unfeign'd, and humiliation meek?
Undoubtedly he will relent, and turn
From His displeasure; in whose look serene,
When angry most He seem'd, and most severe, 1095
What else but favour, grace, and mercy, shone?



T. Lightbody sculp.

Lib. IXI



THE
ELEVENTH BOOK
OF
PARADISE LOST.

The ARGUMENT.

The SON of GOD presents to His FATHER the prayers of our first parents now repenting, and intercedes for them: GOD accepts them, but declares that they must no longer abide in Paradise: sends Michael with a band of Cherubim to dispossess them; but first to reveal to Adam future things: Michael's coming down. Adam shews to Eve certain ominous signs: he discerns Michael's approach; goes out to meet him: the Angel denounces their departure. Eve's Lamentation. Adam pleads, but submits: the Angel leads him up to a high hill; sets before him in vision what shall happen 'till the Flood.



THUS they, in lowliest plight! repentant
stood

Praying; for, from the mercy-seat above,
Prevenient grace descending, had remov'd
The stony from their hearts, and made
new flesh

Regenerate grow instead; that sighs now breath'd
Unutterable; which the spirit of pray'r

5

In-

Inspir'd, and wing'd for heav'n with speedier flight
 Than loudest oratory. Yet their port
 Not of mean suitors; nor important less
 Seem'd their petition, than when th' antient pair 10
 In fables old (less antient yet than these)
 DEUCALION, and chaste PYRRHA, to restore
 The race of mankind drown'd, before the shrine
 Of THEMIS stood devout. To heav'n their pray'rs
 Flew up, nor miss'd the way, by envious winds 15
 Blown vagabond, or frustrate: in they pass'd
 Dimensionless thro' heav'nly doors; then clad
 With incense, where the golden altar fum'd,
 By their Great Intercessor, came in sight
 Before the FATHER's throne: them the glad SON
 Presenting, thus to intercede began. 21

See, FATHER! what first-fruits on earth are sprung
 From Thy implanted grace in man! these sighs,
 And pray'rs, which in this golden censer, mix'd
 With incense, I Thy Priest before Thee bring: 25
 Fruits of more pleasing favour, from Thy seed
 Sown with contrition in his heart, than those
 Which (his own hand manuring) all the trees
 Of Paradise could have produc'd, ere fall'n
 From innocence. Now therefore, bend Thine ear
 To supplication; hear his sighs, though mute! 31
 Unskilful with what words to pray, let Me
 Interpret for him: Me, his advocate
 And propitiation; all his works on Me,
 Good, or not good, ingraft: My merit those 35
 Shall perfect; and for these, My death shall pay.
 Accept Me; and, in Me, from these receive
 The smell of peace tow'rd mankind! let him live
 Before Thee reconcil'd (at least his days
 Number'd) tho' sad; till death (his doom, which I 40
 To mitigate thus plead, not to reverse)
 To better life shall yield him; where with Me
 All My Redeem'd may dwell, in joy, and bliss;
 Made one with Me, as I with Thee am One.

To

To whom the FATHER, without cloud, serene.
 All Thy request for man, Accepted SON! 46
 Obtain; all Thy request was My decree.
 But longer in that Paradise to dwell,
 The law I gave to nature him forbids.
 Those pure immortal elements, that know 50
 No gross, no unharmonious mixture foul,
 Eject him, tainted now; and purge him off,
 (As a distemper) gross, to air as gross,
 And mortal food; as may dispose him best
 For dissolution wrought by sin, that first 55
 Distemper'd all things; and of incorrupt,
 Corrupted. I, at first, with two fair gifts
 Created him endow'd, with happiness,
 And immortality: that, fondly lost;
 This other, serv'd but to eternize woe; 60
 'Till I provided death; so death becomes
 His final remedy: and (after life
 Try'd in sharp tribulation, and refin'd
 By faith and faithful works;) to second life,
 (Wak'd in the renovation of the just) 65
 Resigns him up, with heav'n and earth renew'd.
 But let US call to synod all the Blest,
 Thro' heav'n's wide bounds: from them I will not hide
 My judgments, how with mankind I proceed;
 As how with peccant Angels late they saw: 70
 And in their state, tho' firm, stood more confirm'd.

He ended, and the SON gave signal high
 To the bright Minister that watch'd: he blew
 His trumpet (heard in OREB since, perhaps,
 When GOD descended; and, perhaps, once more 75
 To sound at general doom.) Th' angelic blast
 Fill'd all the regions: from their blissful bow'rs
 Of amarantin shade, fountain or spring,
 By the waters of life, where-e'er they sat
 In fellowships of joy, the Sons of Light 80
 Hastened, resorting to the summons high;
 And took their seats: 'till from his throne supreme
 Th' Almighty thus pronounc'd His Sov'reign Will.

O Sons! like one of Us man is become
 To know both good and evil, since his taste
 Of that defended fruit: but let him boast
 His knowledge of good lost, and evil got:
 Happier! had it suffic'd him to have known
 Good by it self, and evil not at all.

85

He sorrows now, repents, and prays contrite;
 My motions in him: longer than they move,
 His heart I know how variable, and vain,
 Self-left. Lest therefore his now bolder hand
 Reach also of the tree of life, and eat,
 And live for ever (dream at least to live
 For ever) to remove him I decree,
 And send him from the garden forth, to till
 The ground whence he was taken; fitter soil!

90

95

MICHAEL, this My behest have thou in charge:
 Take to thee from among the Cherubim
 Thy choice of flaming warriors; lest the fiend,
 (Or in behalf of man, or to invade
 Vacant possession) some new trouble raise.
 Haste thee, and from the Paradise of God,
 Without remorse, drive out the sinful pair;
 From hallow'd ground th' unholy: and denounce
 To them and to their progeny, from thence
 Perpetual banishment. Yet lest they faint,
 At the sad sentence rigorously urg'd,
 (For I behold them soften'd, and with tears
 Bewailing their excess) all terror hide.

100

105

110

If patiently thy bidding they obey,
 Dismiss them not disconsolate: reveal
 To ADAM what shall come in future days,
 As I shall thee enlighten: intermix
 My covenant in the woman's seed renew'd:
 So send them forth, tho' sorrowing, yet in peace.
 And on the east-side of the garden place
 (Where entrance up from EDEN easiest climbs)
 Cherubic watch; and of a sword the flame
 Wide-waving; all approach far off to fright,

115

120

I

And

And guard all passage to the tree of life :
 Left Paradise a receptacle prove
 To spirits foul, and all My trees their prey ;
 With whose stol'n fruit man once more to delude. 125

He ceas'd; and th' Arch-Angelic Pow'r prepar'd
 For swift descent; with him the cohort bright
 Of watchful Cherubim : four faces each
 Had like a double JANUS; all their shape
 Spangled with eyes, more numerous than those 130
 Of ARGUS; and more wakeful than to drouze,
 Charm'd with ARCADIAN pipe, the past'ral reed
 Of HERMES, or his opiate rod. Mean-while,
 To re-salute the world with sacred light 134
 LEUCOTHEA wak'd; and with fresh dews imbalm'd
 The earth; when ADAM, and first matron EVE,
 Had ended now their orisons; and found
 Strength added from above; new hope to spring
 Out of despair; joy, but with fear yet link'd;
 Which thus to EVE his welcome words renew'd.

EVE ! easily may faith admit, that all 141
 The good which we enjoy, from heav'n descends :
 But, that from us ought should ascend to heav'n,
 So prevalent, as to concern the mind
 Of God High-Blest; or, to incline His Will ; 145
 Hard to belief may seem : y-t, this will pray'r,
 Or one short sigh of human breath, up-born
 Ev'n to the seat of God. For since I sought
 By pray'r th' offended Deity t'appease ;
 Kneel'd, and before Him humbled all my heart ; 150
 Methought I saw Him placable, and mild,
 Bending His ear : persuasion in me grew
 That I was heard with favour; peace return'd
 Home to my breast; and to my memory 154
 His promise, that, " Thy seed shall bruise our foe :"
 Which, then not minded in dismay, yet now
 Assures me that the bitterness of death
 Is past, and we shall live. Whence, hail to thee
 EVE rightly call'd, mother of all mankind,

Mother of all things living, since by thee 160
 Man is to live ; and all things live for man !

To whom thus EVE, with sad demeanor meek :
 Ill-worthy I, such title should belong
 To me transgressor ! who, for thee ordain'd
 A help, became thy snare : to me reproach 165
 Rather belongs, distrust, and all dispraise !
 But infinite in pardon was my Judge,
 That I, who first brought death on all, am grac'd
 The source of life, next favourable, thou ;
 Who highly thus t'intitle me vouchsaf'st ; 170
 Far other name deserving ! But the field
 To labour calls us, now with sweat impos'd,
 Though after sleepless night : for see ! the morn,
 All unconcern'd with our unrest, begins
 Her rosy progress smiling : let us forth ; 175
 I never from thy side henceforth to stray,
 Where-e'er our day's work lies ; tho' now enjoin'd
 Laborious, till day droop : while here we dwell,
 What can be toilsom in these pleasant walks ?
 Here let us live, though in fall'n state, content ! 180

So spake, so wish'd much-humbled EVE ; but fate
 Subscrib'd not : nature first gave signs, impress'd
 On bird, beast, air ; air suddenly eclips'd,
 After short blush of morn : nigh in her sight,
 The bird of JOVE, stoop'd from his aery tour, 185
 Two birds of gayest plume before him drove :
 Down from a hill the beast that reigns in woods,
 (First hunter then) pursu'd a gentle brace,
 Goodliest of all the forest, hart and hind ;
 Direct to th' eastern gate was bent their flight. 190
 ADAM observ'd, and with his eye the chase
 Pursuing, not unmov'd, to EVE thus spake.

O EVE ! some further change awaits us nigh,
 Which heav'n, by these mute signs in nature, shews
 Forerunners of His purpose : or to warn 195
 Us, haply too secure, of our discharge

From

From penalty, because from death releas'd
 Some days: how long, and what till then our life,
 Who knows? Or more than this, that we are dust,
 And thither must return, and be no more? 200
 Why else this double object in our sight,
 Of flight pursu'd in th'air, and o'er the ground,
 One way the self-same hour; Why in the east
 Darknes ere day's mid-course? and morning-light
 More orient in yon western cloud, that draws 205
 O'er the blue firmament a radiant white,
 And slow descends, with something heavenly fraught?

He err'd not, for by this the heav'nly bands
 Down from a sky of jasper lighted now
 In paradise, and on a hill made halt: 210
 A glorious apparition! had not doubt,
 And carnal fear, that day dim'd ADAM's eye.
 Not that more glorious, when the Angels met
 JACOB in MAHANAIM; where he saw
 The field pavilion'd with his guardians bright: 215
 Nor that, which on the flaming mount appear'd
 In DOTHAN, cover'd with a camp of fire,
 Against the SYRIAN king; who to surprize
 One man, assassine like, had levy'd war;
 War unproclaim'd. The Princely Hierarch 220
 In their bright stand there left his pow'rs, to seize
 Possession of the garden: he alone,
 To find where ADAM shelter'd, took his way;
 Not unperceiv'd of ADAM, who to EVE,
 While the great Visitant approach'd, thus spake. 225

EVE! now expect great tidings, which perhaps
 Of us will soon determine; or impose
 New laws to be observ'd: for I descry,
 From yonder blazing cloud that veils the hill,
 One of the heav'nly host; and, by his gait, 230
 None of the meanest: some great potentate,
 Or of the Thrones above, such majesty,
 Invests him coming! yet not terrible,
 That I should fear; nor sociably mild,

As RAPHAEL, that I should much confide ;
But solemn and sublime ; whom not t'offend,
With rev'rence I must meet, and thou retire.

235

He ended, and th'archangel soon drew nigh,
Not in his shape celestial, but as man
Clad to meet man : over his lucid arms
A military vest of purple flow'd ;
Livelier than MELIBOEAN, or the grain
Of SARRA, worn by kings, and heroes old,
In time of truce ; IRIS had dipp'd the wooff :
His starry helm unbuckled, shew'd him prime
In manhood, where youth ended : by his side
(As in a glist'ring zodiac) hung the sword,
SATAN's dire dread ; and in his hand the spear.
ADAM bow'd low : he, kingly, from his state
Inclin'd not, but his coming thus declar'd.

240

245

250

ADAM ! heav'n's high behest no preface needs :
Sufficient that thy prayers are heard, and death,
(Then due by sentence when thou didst transgress)
Defeated of his seizure many days
Giv'n thee of grace, wherein thou may'st repent,
And one bad act with many deeds well done
May'st cover : well may then thy lord, appeas'd,
Redeem thee quite from death's rapacious claim.
But longer in this paradise to dwell
Permits not : to remove thee I am come,
And send thee from the garden forth, to till
The ground whence thou wast taken, fitter soil !

255

260

He added not ; for ADAM at the news
Heart-struck with chilling gripe of sorrow stood,
That all his senses bound ! EVE, who unseen
Yet all had heard, with audible lament
Discover'd soon the place of her retire.

265

O unexpected stroke, worse than of death !
Must I thus leave thee, Paradise ? thus leave
Thee, native soil ! these happy walks and shades,

270

Fit.

Fit haunt of gods ? where I had hope to spend
 Quiet, though sad, the respite of that day
 That must be mortal to us both ! O flow'rs,
 That never will in other climate grow ;
 My early visitation, and my last
 At even, which I bred up with tender hand
 From the first opening bud, and gave ye names !
 Who now shall rear ye to the sun, or rank
 Your tribes, and water from th'ambrosial fount ?
 Thee lastly, nuptial bow'r ! by me adorn'd
 With what to sight, or smell, was sweet ! from thee
 How shall I part, and whither wander down
 Into a lower world ; to this obscure
 And wild ? How shall we breathe in other air
 Less pure, accusom'd to immortal fruits ?

275

280

[285

Whom thus the Angel interrupted mild :
 Lament not, EVE ! but patiently resign
 What justly thou hast lost : nor set thy heart,
 Thus over-fond, on that which is not thine.
 Thy going is not lonely ; with thee goes
 Thy husband ; him to follow thou art bound :
 Where he abides, think there thy native soil.

290

ADAM, by this from the cold sudden damp
 Recovering, and his scatter'd spirits return'd ;
 To MICHAEL thus his humble words address'd.

295

Cœlestial ! whether among the Thrones, or nam'd
 Of them the highest ; for such of shape may seem
 Prince above princes ! Gently hast thou told
 Thy message, which might else in telling wound,
 And in performing end us : what besides,
 Of sorrow, and dejection, and despair
 Our frailty can sustain, thy tidings bring,
 Departure from this happy place (our sweet
 Recess, and only consolation left
 Familiar to our eyes !) all places else
 Inhospitable appear, and desolate :
 Nor knowing us, nor known. And if by pray'r

300

305

Incessant,

Incessant, I could hope to change the will
 Of Him Who all things can, I would not cease
 To weary Him with my assiduous cries. 310
 But pray'r against his absolute decree
 No more avails, than breath against the wind ;
 Blown stifling back on him that breathes it forth :
 Therefore to His great bidding I submit !
 This most afflicts me, that departing hence, 315
 As from his face I shall be hid, depriv'd
 His blessed count'nance ! Here I could frequent
 With worship, place by place, where He vouchsaf'd
 Presence Divine : and to my sons relate ;
 " On this mount he appear'd ; under this tree 320
 " Stood visible ; among these pines His voice
 " I heard ; here with Him at this fountain talk'd."
 So many grateful altars I would rear
 Of grassy turf ; and pile up ev'ry stone
 Of lustre, from the brook ; in memory, 325
 Or monument of ages ; and thereon
 Offer sweet-smelling gums, and fruits, and flow'rs.
 In yonder nether world where shall I seek
 His bright appearances, or foot-step trace ?
 For though I fled him angry, yet recall'd 330
 To life prolong'd, and promis'd race, I now
 Gladly behold, though but his utmost skirts
 Of glory ; and far-off His steps adore.

To whom thus MICHAEL with regard benign.
 ADAM ! thou know'st heav'n His, and all the earth ;
 Not this rock only, His omnipresence fills 336
 Land, sea, and air, and e'ry kind that lives,
 Fomented by his virtual pow'r, and warm'd.
 All th'earth he gave thee to possess, and rule ;
 No despicable gift ! surmise not then 340
 His presence to these narrow bounds confin'd
 Of Paradise, or EDEN ; this had been
 Perhaps thy capital seat, from whence had spread
 All generations ; and had thither come,
 From all th'ends of th'earth, to celebrate 345
 And reverence thee, their great Progenitor.

But

But this præ-eminence thou hast lost ; brought down
 To dwell on even ground now with thy sons.
 Yet doubt not but in valley, and in plain,
 GOD is as here ; and will be found alike 350
 Present ; and of His presence many a sign
 Still following thee, still compassing thee round
 With goodness and paternal love, His face
 Express, and of His steps the tract divine.
 Which that thou mayst believe, and be confirm'd 355
 Ere thou from hence depart ; know, I am sent
 To shew thee what shall come in future days
 To thee, and to thy off-spring : good with bad
 Expect to hear ; supernal grace contending
 With sinfulness of men ; thereby to learn 360
 True patience ; and to temper joy with fear,
 And pious sorrow ; equally inur'd
 By moderation either state to bear,
 Prosperous or adverse : so shalt thou lead
 Safest thy life, and best prepar'd endure 365
 Thy mortal passage when it comes. Ascend
 This hill ; let EVE (for I have drench'd her eyes)
 Here sleep below ; while thou to foresight wak'st ;
 As once thou slept'st, while she to life was form'd.

To whom thus ADAM gratefully reply'd, 370
 Ascend, I follow thee, safe guide ! the path
 Thou lead'st me ; and to th' hand of heav'n submit,
 However chast'ning ! to the evil, turn
 My obvious breast ; arming to overcome
 By suffering, and earn rest from labor won ; 375
 If so I may attain !——So both ascend,
 In the visions of GOD. It was a hill
 Of Paradise the highest ; from whose top
 The hemisphere of earth, in clearest ken,
 Stretch'd out to th' amplest reach of prospect lay.
 Not high'r that hill, nor wider looking round, 380
 Whereon (for different cause) the tempter set
 Our second ADAM, in the wilderness ;
 To shew Him all earth's kingdoms, and their glory.
 His eye might there command wherever stood 385
 City

City, of old or modern fame ; the feat
 Of mightiest empire : from the destin'd walls
 Of CAMBALU, seat of CATHAIAN CHAM ;
 And SAMARCAND by OXUS, TEMIR's throne ;
 To PEKIN, of SINÆAN Kings : and thence 390
 To AGRA, and LAHOR, of great MOGUL ;
 Down to the golden CHERSONESE : or where
 The PERSIAN in ECBATAN sat ; or since
 In HISPAHAN : or, where the RUSSIAN CZAR
 In MOSCOW ; or the SULTAN in BIZANCE, 395
 TURCHESTAN-born : nor could his eye not ken
 Th' empire of NEGUS, to his utmost Port
 ERCOCO ; and the less maritim Kings,
 MONBAZA, and QUILOA, and MELIND,
 And SOFALA (thought OPHIR) to the realm 400
 Of CONGO, and ANGOLA, farthest south :
 Or thence, from NIGER flood to ATLAS mount,
 The kingdoms of ALMANSOR, FEZ, and SUS,
 MOROCCO, and ALGIERS, and TREMISEN :
 Or EUROPE thence, and where ROME was to sway
 The world : in spirit perhaps he also saw 406
 Rich MEXICO, the seat of MONTEZUME,
 And CUSCO in PERU, the richer seat
 Of ATABALIPA : and yet unspoil'd
 GUIANA ; whose great city GERYON's sons 410
 Call EL DORADO. But to nobler fights,
 MICHAEL from ADAM's eyes the film remov'd,
 Which that false fruit that promis'd clearer sight
 Had bred ; then purg'd with euphrasy and rue
 The visual nerve ; for he had much to see ; 415
 And from the Well of Life three drops instill'd.
 So deep the pow'r of these ingredients pierc'd
 (Ev'n to the inmost seat of mental sight)
 That ADAM, now inforc'd to close his eyes,
 Sunk down, and all his spirits became intrans'd : 420
 But him the gentle Angel by the hand
 Soon rais'd, and his attention thus recall'd.

ADAM ! now ope thine eyes ; and first behold
 Th' effects, which thy original crime hath wrought

In

In some to spring from thee ; who never touch'd
Th' excepted tree ; nor with the snake conspir'd ;
Nor sinn'd thy sin ; yet from that sin derive
Corruption, to bring forth more violent deeds. 425

His eyes he open'd, and beheld a field,
Part arable and tilth ; whereon were sheaves 430
New reap'd : the other part, sheep-walks and folds :
I' th' midst, an altar, as the land-mark, stood ;
Rustic, of grassy sod : thither anon
A sweaty reaper from his tillage brought
First fruits, the green ear, and the yellow sheaf ; 435
Uncull'd, as came to hand : a shepherd next,
More meek, came with the firstlings of his flock,
Choicest and best : then sacrificing, laid
The inwards and their fat, with incense strew'd,
On the cleft wood, and all due rites perform'd : 440
His off'ring soon propitious fire from heav'n
Consum'd, with nimble glance, and grateful steam :
The other's not, for his was not sincere.
Whereat he inly rag'd, and as they talk'd,
Smote him into the midriff with a stone, 445
That beat out life : he fell ; and, deadly pale,
Groan'd out his soul, with gushing blood effus'd !
Much at the sight was ADAM in his heart
Dismay'd, and thus in haste to th' Angel cry'd.

O Teacher ! some great Mischief hath befall'n 450
To that meek man, who well had sacrific'd :
Is piety thus, and pure devotion paid ?

T' whom MICHAEL thus (he also mov'd) reply'd :
These two are brethren, ADAM, and to come
Out of thy loins : th' unjust the just hath slain ; 455
For envy, that his brother's offering found
From heav'n acceptance ; but the bloody fact
Will be aveng'd ; and th' other's faith, approv'd,
Lose no reward ; though here thou see him die,
Rolling in dust, and gore. To which our fire. 460

Alas,

Alas, both for the deed, and for the cause!
 But have I now seen DEATH? is this the way
 I must return to native dust? O sight
 Of terror, foul, and ugly to behold,
 Horrid to think, how horrible to feel!

465

To whom thus MICHAEL. DEATH thou hast seen
 In his first shape on man: but many shapes
 Of DEATH, and many are the ways that lead
 To his grim cave: all dismal! yet to sense
 More terrible at th' entrance, than within.
 Some (as thou saw'st) by violent stroke shall die;
 By fire, flood, famine: by intemperance more,
 In meats, and drinks, which on the earth shall bring
 Diseases dire: of which a monstrous crew
 Before thee shall appear; that thou may'st know
 What misery th' in-abstinence of EVE
 Shall bring on men. Immediately a place
 Before his eyes appear'd, sad, noisom, dark,
 A lazarus-house it seem'd; wherein were laid
 Numbers of all diseas'd: all maladies
 Of ghastly spasm, or racking torture, qualms
 Of heart-sick agony, all fev'rous kinds,
 Convulsions, epilepsies, fierce catarrhs,
 Intestin stone, and ulcer, colic-pangs,
 Dæmoniac phrenzy, moaping melancholy
 And moon-struck madness, pining atrophy,
 Marasmus, and wide-wasting pestilence,
 Dropsies, and asthmas, and joint-racking rheums.
 Dire was the tossing! deep the groans! DESPAIR
 Tended the sick, busiest from couch to couch:
 And over them triumphant DEATH his dart
 Shook; but delay'd to strike, though oft invok'd
 With vows, as their chief good, and final hope.
 Sight so deform what Heart of rock could long
 Dry-ey'd behold? ADAM could not, but wept,
 Though not of woman born; compassion quell'd
 His best of man, and gave him up to tears
 A space; 'till firmer thoughts restrain'd excess,
 And scarce recovering words his plaint renew'd.

470

476

480

485

490

495

O mise-

O miserable mankind! to what fall
 Degraded, to what wretched state reserved! 500
 Better end here unborn! Why is life giv'n,
 To be thus wrested from us? rather, why
 Obtruded on us thus? who, if we knew
 What we receive, would either not accept 505
 Life offer'd; or, soon beg to lay it down;
 Glad to be so dismiss'd in Peace. Can thus
 Th' image of G O D in man (created once
 So goodly and erect, though faulty since!)
 To such unsightly sufferings be debas'd, 510
 Under inhuman pains? Why should not man,
 Retaining still divine similitude
 In part, from such Deformities be free,
 And, for his Maker's Image sake, exempt?

Their Maker's Image, answer'd MICHAEL, then 515
 Forsook them, when themselves they vilify'd
 To serve ungovern'd Appetite: and took
 His image whom they serv'd, a brutish vice,
 Inductive mainly to the sin of EVE.
 Therefore so abject is their Punishment, 520
 Disfiguring not GOD's likeness, but their own:
 Or if his likeness, by themselves defac'd:
 While they pervert pure nature's healthful rules
 To loathsome sickness; worthily, since they
 God's image did not reverence in themselves. 525

I yield it just, said ADAM, and submit!
 But is there yet no other way, besides
 These painful passages, how we may come
 To death, and mix with our connatural dust? 529

There is, said MICHAEL, if thou well observe
 The rule of *not too much*; by temperance taught
 In what thou eat'st and drink'st; seeking from thence
 Due nourishment, not gluttonous delight:
 'Till many years over thy head return,
 So may'st thou live; till, like ripe fruit, thou drop 535
 Into thy mothers's lap; or be with ease

Gather'd, not harshly pluck'd ; for death mature.
This is Old Age ; but then thou must out-live
Thy youth, thy strength, thy beauty : which will
change

539

To wither'd, weak, and gray : thy senses then
Obtuse, all taste of Pleasure must forego,
To what thou hast ; and, for the air of youth,
(Hopeful and chearful) in thy blood will reign
A melancholy damp of cold, and dry,
To weigh the Spirits down ; and last consume
The balm of Life.—To whom our Ancestor.

545

Henceforth I fly not death, nor would prolong
Life much ; bent rather, how I may be quit
Fairest and easiest of this cumb'rous charge ;
Which I must keep till my appointed Day
Of rend'ring up, and patiently attend
My dissolution ! MICHAEL reply'd.

550

Nor love thy life, nor hate ; but, what thou liv'st,
Live well ; how long, or short, permit to heav'n :
And now prepare thee for another sight.

555

He look'd, and saw a spacious plain, whereon
Were Tents of various hue ; by some were Herds
Of cattle grazing : others, whence the sound
Of Instruments, that made melodious chime,
Was heard, of Harp, and Organ ; and who mov'd
Their stops, and chords, were seen ; his volant touch
Instinct through all Proportions, low and high,
Fled, and pursu'd transverse the resonant fugue.

560

In other part, stood one who at the forge
Lab'ring, two massy clods of ir'n, and brass
Had melted (whether found where casual fire
Had wasted woods, on mountain, or in vale,
Down to the veins of earth ; thence gliding hot
To some cave's mouth ; or whether wash'd by stream
From under ground) the liquid ore he drain'd
Into fit molds prepar'd, from which he form'd
First his own tools : then, what might else be wrought

565

570

Fulfil,

Fulfil, or grav'n in metal. After these,
(But on the hither side) a different sort
From the high neighb'ring hills, which was their seat,
Down to the plain descended: by their guise 576
Just Men they seem, and all their study bent
To worship God aright and know his works
Not hid; nor those things last, which might preserve
Freedom, and peace to men: they on the plain 580
Long had not walk'd, when from the tents, behold!
A bevy of fair Women; richly gay
In gems, and wanton drefs: to the harp they sung
Soft amorous ditties, and in dance came on.
The men, tho' grave, ey'd them; and let their eyes
Rove without rein; till in the amorous net 586
First caught, they lik'd; and each his liking chose:
And now of love they treat, 'till the ev'ning star
(Love's harbinger) appear'd: then all in heat
They light the nuptial torch; and bid invoke 590
HYMEN, then first to marriage rites invok'd;
With feast and musick all the tents resound.
Such happy interview, and fair event
Of love and youth not lost, songs, garlands, flow'rs,
And charming symphonies, attach'd the heart 595
Of ADAM, soon inclin'd t' admit delight,
(The bent of nature!) which he thus express'd.

True opener of mine eyes, prime Angel blest!
Much better seems this vision, and more hope
Of peaceful days portends, than those two past: 600
Those were of late, and death, or pain much worse;
Here, nature seems fulfill'd in all her ends.

To whom thus MICHAEL, Judge not what is best
By pleasure, though to nature seeming meet;
Created, as thou art, to nobler end, 605
Holy and pure, conformity divine!
Those tents thou saw'st so pleasant, were the tents
Of wickedness; wherein shall dwell his race
Who slew his brother: studious they appear
Of arts that polish life; inventors rare; 610

Unmindful of their Maker, though His SPIRIT
 Taught them ; but they His gifts acknowledg'd none,
 Yet they a beauteous off-spring shall beget.
 For that fair female-troop thou saw'st, that seem'd
 Of Goddesſes, ſo blithe, ſo ſmooth, ſo gay ; 615
 Yet, empty of all good, wherein conſiſts
 Woman's domeſtic honour, and chief praiſe :
 Bred only and completed, to the taſte
 Of luſtful appetite ; to ſing, to dance,
 To dreſs, and trouble the tongue, and roll the eye. 620
 To theſe, that ſober race of men (whoſe lives
 Religious, titled them the ſons of God)
 Shall yield up all their virtue, all their fame,
 Ignobly ! to the trains, and to the ſmiles
 Of theſe fair atheiſts ; and now ſwim in joy, 625
 (Erelong to ſwim at large) and laugh : for which
 The world erelong a world of tears muſt weep !

To whom thus ADAM, of ſhort joy bereft.
 O pity, and ſhame ! that they, who to live well
 Enter'd ſo fair, ſhould turn aſide to tread 630
 Paths indirect, or in the mid-way faint ;
 But ſtill I ſee the tenor of man's woe
 Holds on the ſame, from woman to begin.

From man's effeminate ſlackneſs it begins,
 (Said th' Angel) who ſhould better hold his place 635
 By wiſdom, and ſuperior gifts receiv'd.
 But now prepare thee for another ſcene.

He look'd, and ſaw wide territory ſpread
 Before him, towns and rural works between :
 Cities of men, with lofty gates and tow'rs ; 640
 Concourse in Arms ; fierce faces threat'ning war ;
 Giants of mighty bone, and bold empriſe !
 Part wield their arms ; part curb the ſoming ſteed :
 Single, or in array of battle rang'd,
 Both horſe and foot ; nor idly muſtring ſtood : 645
 One way, a band ſelect from forage drives
 A herd of beeves, fair oxen, and fair kine,

From

From a fat meadow ground : or fleecy flock,
 Ewes and their bleating lambs, over the plain ;
 Their booty : scarce with life the shepherds fly ; 650
 But call in aid ; which makes a bloody fray.
 With cruel tournament the squadrons joyn !
 Where cattle pastur'd late, now scatter'd lies
 With carcases, and arms, th' infanguin'd field,
 Deserted. Others, to a city strong 655
 Lay siege, incamp'd ; by battery, scale, and mine,
 Assaulting : others, from the wall defend
 With dart, and jav'lin, stones, and sulph'rous fire :
 On each hand slaughter, and gigantick deeds !
 In other part, the sceptred heralds call 660
 To council, in the city gates ; anon
 Grey-headed men, and grave, with warriors mix'd,
 Assemble ; and harangues are heard : but soon,
 In factious opposition : till at last,
 Of middle age one rising, eminent 665
 In wise deport, spake much of right and wrong,
 Of Justice, of religion, truth, and peace,
 And judgment from above : him old and young
 Exploded, and had seiz'd with violent hands ;
 Had not a cloud descending snatch'd him thence, 670
 Unseen amid the throng : so violence
 Proceeded, and oppression, and sword-law,
 Through all the plain, and refuge none was found.
 ADAM was all in tears, and to his guide
 Lamenting turn'd full sad : O ! what are these ? 675
 DEATH's ministers, not men ! who thus deal death
 Inhumanly to men : and multiply
 Ten thousand-fold the sin of him who slew
 His brother ; for, of whom such massacre 679
 Make they, but of their brethren ; men of men ?
 But who was that just man, whom had not heav'n
 Rescu'd, had in his righteousness been lost ?

To whom thus MICHAEL. These are the product
 Of those ill-mated marriages thou saw'st ; 684
 Where good with bad were match'd ; who of themselves
 Abhor to joyn : and by impudence mix'd,

Produce prodigious births, of body or mind.
Such were these giants ; men of high renown !
For in those Days, might only shall be admir'd ;
And valour, and heroic virtue, call'd : 690
To overcome in battle, and subdue
Nations, and bring home spoils with infinite
Man-slaughter, shall be held the highest pitch
Of human glory ; and for glory done
Of triumph, to be styl'd great conquerers, 695
Patrons of mankind, Gods, and sons of Gods :
Destroyers rightlier call'd, and plagues of men.
Thus fame shall be atchiev'd, renown on earth ;
And what most merits fame, in silence hid. 699
But he, the seventh from thee, whom thou beheld'st
The only righteous in a world perverse,
And therefore hated, therefore so beset
With foes, for daring single to be just,
And utter odious truth, that God will come
To judge them with His Saints : him the Most High
(Rap'd in a balmy cloud with winged steeds) 706
Did, as thou saw'st receive ; to walk with God
High in salvation, and the climes of bliss,
Exempt from death : to shew thee what reward
Awaits the good ; the rest, what punishment : 710
Which now direct thine eyes, and soon behold.

He look'd, and saw the face of things quite chang'd :
The brazen throat of war had ceas'd to roar ;
All now was turn'd to jollity and game,
To luxury and riot, feast and dance ; 715
Marrying or prostituting (as beset)
Rape or adultery, where passing Fair
Allur'd them : thence from cups, to civil broils,
At length a reverend fire among them came,
And of their doings great dislike declar'd, 720
And testify'd against their ways : he oft
Frequented their Assemblies, whereso met,
Triumphs, or festivals ; and to them preach'd
Conversion and Repentance ; as to souls
In prison, under judgments imminent : 725
But

But all in vain! which when he saw, he ceas'd
Contending, and remov'd his tents far-off.
Then, from the mountain hewing timber tall,
Began to build a vessel of huge bulk; 729
Measur'd by cubit, length, and breadth, and height;
Smear'd round with pitch; and in the side a door
Contriv'd; and of provisions laid in large,
For man and beast; when lo, a wonder strange!
Of every beast and bird, and insect small
Came sevens, and pairs, and enter'd in, as taught 735
Their order: last the fire, and his three sons,
With their four fives: and God made fast the door.
Mean-while the south-wind rose, and with black wings
Wide-hov'ring, all the clouds together drove
From under heav'n; the hills to their supply 740
Vapour, and exhalation dusk and moist,
Sent up amain: and now, the thicken'd sky
Like a dark cieling flood; down rush'd the rain
Impetuous: and continu'd till the earth
No more was seen: the floating vessel swum 745
Up-lifted; and secure with beaked prow
Rode tilting o'er the waves: all dwellings else
Flood overwhelm'd, and them with all their pomp
Deep under water roll'd; sea cover'd sea:
Sea without shoar! and in their palaces 750
Where luxury late reign'd, sea-monsters whelp'd,
And stabled: of mankind (so numerous late)
All left, in one small bottom swum embark'd.
How didst thou grieve then, ADAM! to behold
The end of all thy off-spring, end so sad, 755
Depopulation! Thee another flood,
Of tears, and sorrow a flood, thee also drown'd;
And sunk thee as thy sons: till gently rear'd
By th' Angel, on thy feet thou stoodst at last,
Tho' comfortless; as when a father mourns 760
His children, all in view destroy'd at once:
And scarce to th' Angel utter'dst thus thy plaint.

O visions ill foreseen! better had I
Liv'd ignorant of future! so had born

My

My part of evil only, each day's lot 765
 Enough to bear; those now, that were dispens'd
 The burden of many ages, on me light
 At once, by my foreknowledge; gaining birth
 Abortive, to torment me ere their Being,
 With thought that they must be. Let no man seek
 Henceforth to be foretold, what shall befall 771
 Him or his children: evil he may be sure:
 Which neither his foreknowing can prevent,
 And he the future evil shall no less
 In apprehension, than in substance, feel; 775
 Grievous to bear! but that care now is past,
 Man is not whom to warn: those few escap'd,
 Famine and anguish will at last consume,
 Wand'ring that wat'ry desert. I had hope,
 When violence was ceas'd, and war on earth, 780
 All would have then gone well; peace would have crown'd
 With length of happy days the race of man.
 But I was far deceiv'd! For now I see
 Peace to corrupt no less, than war to waste.
 How comes it thus? Unfold, cœlestial guide! 785
 And whether here the race of man will end.

(saw't

To whom thus MICHAEL. Those whom last thou
 In triumph and luxurious wealth, are they
 First seen in acts of prowess eminent,
 And great exploits; but of true virtue void; 790
 Who having spill'd much blood, and done much waste,
 Subduing nations; and atchiev'd thereby
 Fame in the world, high titles, and rich prey;
 Shall change their course to pleasure, ease, and sloth,
 Surfeit and lust; 'till wantonness, and pride, 795
 Raise out of friendship hostile deeds in peace.
 The conquer'd also, and enslav'd by war,
 Shall, with their freedom lost, all virtue lose,
 And fear of God, from Whom their piety feign'd,
 In sharp contest of battle found no aid 800
 Against invaders; therefore cool'd in zeal,
 Thenceforth shall practise how to live secure,
 Worldly or dissolute; on what their lords

Shall leave them to enjoy : (for th'earth shall bear
 More than enough, that temperance may be try'd :)
 So all shall turn degenerate, all deprav'd ; 806
 Justice and temperance, truth and faith forgot !
 One man except, the only son of light
 In a dark age, against example good,
 Against allurements, custom, and a world 810
 Offended : fearless of reproach and scorn,
 Or violence, he of their wicked ways
 Shall them admonish ; and before them set
 The paths of righteousness, how much more safe,
 And full of peace ! denouncing wrath to come 815
 On their impenitence ; and shall return
 Of them derided. But, of God observ'd,
 The one just man alive, by His command
 Shall build a wondrous ark (as thou beheldst)
 To save himself and household, from amidst 820
 A world devote to universal wreck,
 No sooner he, with them of man, and beast,
 Select for life, shall in the ark be lodg'd,
 And shelter'd round ; but all the cataracts
 Of heav'n set open, on the earth shall pour 825
 Rain, day and night ; all fountains of the deep
 Broke up, shall heave the ocean to usurp
 Beyond all bounds ; 'till inundation rise
 Above the highest hills. Then shall this mount
 Of Paradise, by might of waves, be mov'd 830
 Out of his place, push'd by the horned flood ;
 With all his verdure spoil'd, and trees adrift
 Down the great river to the opening gulf,
 And there take root ; an island salt and bare,
 The haunt of seals, and ores, and sea-mews' clang ;
 To teach thee that God attributes to place 836
 No sanctity, if none be thither brought
 By men who there frequent, or therein dwell.
 And now what further shall ensue, behold.

He look'd, and saw the ark hull on the flood, 840
 Which now abated : for the clouds were fled,
 Driv'n by a keen north-wind, that, blowing dry,
 Wrinkled

Wrinkled the face of deluge, as decay'd ;
And the clear sun on his wide wat'ry glass
Gaz'd hot, and of the fresh wave largely drew, 845
As after thirst ; which made their flowing shrink
From standing lake, to tripping ebb ; that stole
With soft foot tow'rs the deep ; who now had stop'd
His sluices, as the heav'n his windows shut,
The ark no more now floats, but seems on ground,
Fast on the top of some high mountain fix'd, 851
And on the tops of hills, as rocks, appear :
With clamour thence the rapid currents drive
Tow'rs the retreating sea, their furious tide.
Forthwith from out the ark a raven flies, 855
And after him (the furer messenger)
A dove, sent forth once and again, to spy
Green tree or ground, whereon his foot may light :
The second time returning, in his bill
An olive-leaf he brings, pacific sign ! 860
Anon dry ground appears, and from his ark
The ancient fire descends, with all his train :
Then with up-lifted hands, and eyes devout,
Grateful to heav'n, over his head beholds
A dewy cloud, and in the cloud a bow 865
Conspicuous, with three list'd colours gay,
Betok'ning peace from God and covenant new :
Whereat the heart of ADAM, erst so sad,
Greatly rejoyc'd ; and thus his joy broke forth.

O thou, who future things canst represent 870
As present, heav'nly instructor ! I revive
At this last sight ; assur'd that man shall live,
With all the creatures, and their seed preserve.
Far less I now lament for one whole world
Of wicked sons destroy'd, than I rejoyce 875
For one man found so perfect, and so just,
That God vouchsafes to raise another world
From him, and all His anger to forget.
But say, what mean those colour'd streaks in heav'n,
Distended as the brow of God appeas'd ? 880
Or serve they, as a flow'ry verge, to bind

The

The fluid skirts of that same wat'ry cloud,
Lest it again dissolve, and show'r the earth ?

To whom th' Arch-Angel. Dext'rously thou aim'st :
So willingly doth God remit His ire, 885
Though late, repenting Him of man deprav'd :
Griev'd at his Heart, when looking down he saw
The whole earth fill'd with violence ; and all flesh
Corrupting each their way : yet, those remov'd,
Such grace shall one just man find in His sight, 890
That he relents, not to blot out mankind ;
And makes a covenant never to destroy
The earth again by flood ; nor let the sea
Surpass His bounds ; nor rain to drown the world,
With man therein, or beast : but when He brings
Over the earth a cloud, will therein set 896
His triple-colour'd bow, whereon to look,
And call to mind his covenant : day and night,
Seed-time and harvest, heat and hoary frost, 899
Shall hold their course ; 'till fire purge all things new,
Both heav'n and earth, wherein the just shall dwell.

The end of the eleventh Book.



THE



T H E
T W E L F T H B O O K
O F
P A R A D I S E L O S T.

The ARGUMENT.

The Angel Michael continues from the flood to relate what shall succeed; then, in the mention of Abraham, comes by degrees to explain, who that seed of the woman shall be, which was promised Adam and Eve in the Fall: His Incarnation, Death, Resurrection, and Ascension; The state of the Church 'till His second coming. Adam greatly satisfied, and recomforted by those relations and promises, descends the hill with Michael; wakens Eve, who all this while had slept, but with gentle dreams compos'd to quietness of mind and submission. Michael in either hand leads them out of Paradise, the fiery sword waving behind them, and the Cherubim taking their stations to guard the place.





So one who in his journey bates at noon,
Tho' bent on speed: so here th' Arch An-
gel paus'd,
Betwixt the world destroy'd, and world
restor'd.

If ADAM ought perhaps might interpose:
Then, with Transition sweet, new speech resumes. 5

Thus thou hast seen, one World begin and end;
And Man, as from a second Stock, proceed.
Much thou hast yet to see; but I perceive
Thy mortal sight to fail: objects divine
Must needs impair, and weary human Sense.
Henceforth what is to come I will relate:
Thou therefore give due Audience, and attend!

This second source of Men, while yet but few,
And while the dread of judgment past remains
Fresh in their minds, fearing the Deity, 15
With some regard to what is just and right,
Shall lead their lives, and multiply apace;
Lab'ring the soil, and reaping plenteous crop,
Corn, wine, and oil: and from the herd or flock,
Oft sacrificing bullock, lamb, or kid, 20
With large wine-offerings pour'd, and sacred feast,
Shall spend their days in joy un-blam'd; and dwell
Long time in peace, by families, and tribes,
Under paternal rule: 'till one shall rise
Of proud ambitious heart; who (not content 25
With fair equality, fraternal state;)
Will arrogate Dominion undeserv'd,
Over his Brethren, and quite dispossess
Concord, and law of nature from the earth;
Hunting, (and men, not beasts, shall be his game)
With war and hostile snare, such as refuse 31
Subjection to his empire tyrannous.
A mighty hunter thence he shall be stil'd
Before the LORD; as in despite of heav'n,
Or from heav'n claiming second sov'reignty: 35
And from rebellion shall derive his name,

Though of rebellion others he accuse.
He with a crew, who like ambition joins
With him, or under him to tyrannize)
Marching from EDEN tow'rd's the west, shall find 40
The plain, wherein a black bituminous gurge
Boils out from under ground, the mouth of hell.
Of brick, and that of stuff, they cast to build
A city and tow'r, whose top may reach to heav'n;
And get themselves a name : lest, far dispers'd 45
In foreign lands, their memory be lost ;
Regardless whether good or evil fame !
But God (Who oft descends to visit men
& seen, and through their habitations walks
To mark their doings) them beholding soon, 50
Comes down to see their city, e're the tow'r
Obstruct heav'n-tow'rs : and in derision sets
Upon their tongues a various spirit, to raise
Quite out their native language, and instead,
To sow a jangling noise of words unknown. 55
Forthwith a hideous gabble rises loud,
Among the builders : each to other calls
Not understood ; 'till hoarse, and all in rage,
As mock'd they storm : great laughter was in heav'n,
And looking down, to see the hubbub strange, 60
And hear the din : thus was the building left
Ridiculous ; and the work Confusion nam'd.

Whereto thus ADAM, fatherly displeas'd.
O execrable son ! so to aspire
Above his Brethren ; to himself assuming 65
Authority usurp'd, from God not giv'n,
He gave us only over beast, fish, fowl
Dominion absolute ; that right we hold
By his Donation : but man over men
He made not lord : such title to himself 70
Reserving, human left from human free.
But this Usurper his encroachment proud
Stays not on man : to God his tow'r intends
Siege, and defiance. Wretched man ! what food
Will he convey up thither, to sustain 75
Himself,

Himself, and his rash army ; where thin air
Above the clouds will pine his entrails gross ;
And famish him of breath, if not of bread ?

To whom thus MICHAEL. Justly thou abhorr'st
That son, who on the quiet state of men
Such trouble brought, affecting to subdue
Rational liberty : yet know withal,
Since, by original lapse, true liberty
Is lost, (which always with right reason dwells
Twin'd, and from her hath no dividual being :)
Reason in man obscur'd, or not obey'd,
Immediately inordinate desires,
And upstart passions, catch the government
From Reason, and to servitude reduce
Man, 'till then free. Therefore, since he permits,
Within himself unworthy pow'rs to reign,
Over free reason ; God, in judgment just,
Subjects it from without to violent lords :
Who oft as undeservedly intral
His outward freedom. Tyranny must be ;
Though to the tyrant thereby no excuse.
Yet, sometimes nations will decline so low
From virtue (which is reason) that no wrong,
But justice, and some fatal curse annex'd,
Deprives them of their outward liberty ;
Their inward lost : witness th'irreverent son
Of him who built the ark ; who, for the shame
Done to his father, heard his heavy curse,
“ *Servant of Servants*, on his vicious race.
Thus will this latter, as the former world
Still tend from bad to worse ; till God at last,
Wearied with their Iniquities, withdraw
His presence from among them, and avert
His holy eyes ; resolving from thenceforth
To leave them to their own polluted ways :
And one peculiar nation to select
From all the rest, of whom to be invoc'd ;
A nation from one faithful man to spring ;
Him, on this side EUPHRATES yet residing,

Bred up in idol-worship. O that men
 (Can'st thou believe?) should be so stupid grown,
 While yet the patriarch liv'd, who scap'd the flood,
 As to forsake the living God, and fall
 To worship their own work in wood, and stone,
 For Gods! Yet him God the Most High vouchsafes
 To call by vision, from his father's house,
 His kindred, and false Gods, into a land
 Which he will shew him: and from him will raise
 A mighty nation; and upon him show'r
 His benediction so, that in his seed
 All nations shall be blest; he straight obeys;
 Not knowing to what land, yet firm believes.
 I see him (but thou can'st not) with what faith
 He leaves his Gods, his friends, and native soil
 UR of CHALDÆA, passing now the ford
 To HARAN: after him a cumb'rous train
 Of herds, and flocks, and numerous servitude:
 Not wand'ring poor, but trusting all his wealth
 With God, who call'd him, in a land unknown.
 CANAAN he now attains? I see his tents
 Pitch'd about SICHEM, and the neighb'ring plain
 Of MOREH. There by promise he receives
 Gift to his progeny of all that land;
 From HAMATH northward, to the Desert south;
 (Things by their names I call, tho' yet unnam'd)
 From HERMON east, to the great western sea;
 Mount HERMON! yonder sea! (each place behold
 In prospect, as I point them) on the shore
 Mount CARMEL; here the double founted stream,
 JORDAN, true limit eastward: but his sons
 Shall dwell to SEIR, that long ridge of hills!
 This ponder, that all nations of the earth
 Shall in his seed be blessed: by that seed
 Is meant thy GREAT DELIVERER, who shall bruise
 The serpent's head; whereof to thee anon
 Plainlier shall be reveal'd. This patriarch blest,
 (Whom faithful ABRAHAM due time shall call)
 A son, and of his son, a grand-child leaves;
 Like him in faith, in wisdom, and renown

The grand-child with twelve sons increas'd, departs
From CANAAN, to a land hereafter call'd

156

ÆGYPT, divided by the river NILE:

See where it flows, disgorging at seven mouths
Into the sea! To sojourn in that land

He comes, invited by a younger son

160

In time of dearth: a son, whose worthy deeds
Raise him to be the second in that realm

Of PHARAOH: there he dies, and leaves his race

Growing into a nation: and now grown,

Suspected to a sequest King, who seeks

165

To stop their over-growth, as in-mate guests

Too numerous: when of guests he makes them slaves

Inhospitably; and kills their infant males:

'Till by two brethren (those two brethren call

MOSES, and AARON) sent from GOD to claim

170

His people from inthralment, they return

With glory, and spoil, back to their promis'd land.

But first the lawless tyrant (who denies

To know their GOD, or message to regard)

Must be compell'd by signs, and judgments dire:

175

To blood unshed, the rivers must be turn'd;

Frogs, lice, and flies, must all his palace fill

With loath'd Intrusion, and fill all the land:

His cattle must of rot and murrain die;

Botches and blains must all his flesh imboss,

180

And all his people: thunder mix'd with hail,

Hail mix'd with fire, must rend th' ÆGYPTIAN sky,

And wheel on th' earth, devouring where it rolls:

What it devours not, herb, or fruit, or grain,

A darksome cloud of locusts swarming down

185

Must eat, and on the ground leave nothing green:

Darkness must over-shadow all his bounds,

Palpable darkness! and blot out three days:

Last, with one midnight stroke, all the first-born

Of ÆGYPT must lie dead. Thus with ten wounds

The river-dragon tam'd at length, submits

191

To let his sojourners depart; and oft

Humbles his stubborn Heart: but still, as ice

More harden'd after thaw: 'till in his rage

Pursuing whom he late dismiss'd, the sea 195
 Swallows him with his host; but them lets pass
 (As on dry land) between two crystal walls;
 Aw'd by the rod of MOSES so to stand
 Divided, 'till his Rescu'd gain their shore: 199
 Such wondrous pow'r God to His Saint will lend,
 Though present in His Angel! who shall go
 Before them in a cloud, and pillar of fire:
 By day a cloud, by night a pillar of fire;
 To guide them in their journey, and remove
 Behind them, while th' obdurate King pursues. 205
 All night he will pursue; but his approach
 Darkness defends between, 'till morning watch;
 Then through the fiery pillar, and the cloud,
 God looking forth will trouble all his host,
 And craze their chariot-wheels: when by command,
 MOSES once more his potent rod extends 211
 Over the sea; the Sea his rod obeys:
 On their imbattel'd ranks the waves return,
 And overwhelm their war! The race elect,
 Safe towards CANAAN from the shore advance 215
 Through the wild desert; not the readiest way;
 Lest entering on the CANAANITE alarm'd,
 War terrify them inexperienced, and fear
 Return them back to AEGYPT, chusing rather
 Inglorious life with servitude: (for life, 220
 To noble, and ignoble, is more sweet
 Untrain'd in arms, where rashness leads not on.)
 This also shall they gain by their delay
 In the wide wilderness; there they shall found
 Their government, and their great senate chuse 225
 Thro' the twelve tribes, to rule by laws ordain'd.
 God from the mount of SINAI (whose gray top
 Shall tremble, He descending) will Himself
 In thunder, lightning, and loud trumpet's sound,
 Ordain them laws: part, such as appertain 230
 To civil justice; part, religious rites
 Of sacrifice; informing them by types,
 And shadows, of that Destin'd Seed to bruise
 The serpent, by what means He shall atchieve.

Mankind's deliverance. But the voice of God 235
 To mortal ear is dreadful ! They beseech
 That Moses might report to them His Will,
 And terror cease : He grants what they besought ;
 Instructed, that to God is no access
 Without Mediator, whose high office now 240
 Moses in figure bears ; to introduce
 One Greater, of whose day he shall foretel,
 And all the prophets in their age the times
 Of Great MESSIAH shall sing. Thus laws and rites
 Establish'd, such delight hath God in men 245
 Obedient to His Will, that He vouchsafes
 Among them to set up His tabernacle ;
 The Holy One with mortal men to dwell.
 By His prescript a sanctuary is fram'd
 Of cedar, overlaid with gold ; therein 250
 An ark, and in the ark His testimony,
 The records of His covenant : over these
 A mercy-seat of gold, between the wings
 Of two bright Cherubim : before Him burn
 Seven lamps, as in a zodiac representing 255
 The heav'nly fires : over the tent a cloud
 Shall rest by day, a fiery gleam by night ;
 Save when they journey, and at length they come,
 Conducted by His Angel to the land 260
 Promis'd to ABRAHAM, and his seed—The rest
 Were long to tell ; how many battles fought,
 How many Kings destroy'd ; and kingdoms won ;
 Or, how the sun shall in mid-heav'n stand still
 A day entire, and night's due course adjourn,
 Man's voice commanding, " Sun in GIBEON stand,
 " And thou moon in the vale of AJALON, 266
 " 'Till ISRAEL overcome : " so call the third
 From ABRAHAM, son of ISAAC ; and from him
 His whole descent, who thus shall CANAAN win.

Here ADAM interpos'd. O sent from heav'n, 270
 Enlightner of my darkness ! gracious things
 Thou hast reveal'd ; those chiefly, which concern
 Just ABRAHAM, and his seed : now first I find
 Mine

Mine eyes true op'ning, and my heart much eas'd ;
 Ere-while perplex'd with thoughts, what would become
 Of me and all mankind : but now I see 276
 His day, in whom all nations shall be blest :
 Favour unmerited by me, who fought
 Forbidden knowledge by forbidden means !
 This yet I apprehend not, why to those 280
 Among whom God will deign to dwell on earth,
 So many, and so various laws are giv'n :
 So many laws argue so many sins
 Among them : How can God with such reside ?

To whom thus MICHAEL. Doubt not but that sin
 Will reign among them, as of thee begot : 286
 And therefore was law giv'n them, to evince
 Their natural pravity, by stirring up
 Sin against law to fight : that when they see
 Law can discover sin, but not remove, 290
 (Save by those shadowy expiations weak,
 The blood of bulls and goats) they may conclude
 Some blood more precious must be paid for man ;
 Just for unjust : that, in such righteousness,
 To them by faith imputed, they may find 295
 Justification towards God, and peace
 Of conscience ; which the law by ceremonies
 Cannot appease ; nor man the moral part
 Perform ; and not performing, cannot live.
 So, law appears imperfect ; and but giv'n 300
 With purpose to resign them in full time,
 Up to a better covenant ; disciplin'd
 From shadowy types to truth ; from flesh to spirit ;
 From imposition of strict laws, to free
 Acceptance of large grace ; from servile fear 305
 To filial ; works of law, to works of faith,
 And therefore shall not MOSES (though of God
 Highly belov'd) being but the minister
 Of law, His people into CANAAN lead ;
 But JOSHUA : (whom the Gentiles JESUS call ; 310
 His name and office bearing, who shall quell
 The adversary serpent ; and bring back

Thro'

Thro' the world's wilderness long-wander'd man,
Safe to eternal Paradise of rest.) 314
Mean-while they, in their earthly CANAAN plac'd,
Long time shall dwell and prosper: but when sins
National interrupt their publick peace,
Provoking GOD to raise them enemies;
From whom as oft He saves them penitent;
By Judges first, then under Kings: of whom 320
The second (both for piety renown'd,
And puissant deeds) a promise shall receive
Irrevocable, that his regal throne
For ever shall endure: the like shall sing
All prophecy, that of the royal stock 325
Of DAVID (so I name this King) shall rise
A SON, the woman's seed to thee foretold;
Foretold to ABRAHAM; as in Whom shall trust
All nations; and to Kings foretold, of Kings
The last; for of His reign shall be no end. 330
But first a long succession must ensue:
And his next son, for wealth and wisdom fam'd,
The clouded ark of GOD, 'till then in tents
Wand'ring, shall in a glorious temple inshrine.
Such follow him, as shall be register'd 335
Part good, part bad; of bad the longer scrawl:
Whose foul idolatries, and other faults,
Heap'd to the popular sum, will so incense
GOD, as to leave them, and expose their land,
Their city, His temple, and His holy ark, 340
With all His sacred things, a scorn and prey
To that proud city, whose high walls thou saw'st
Left in confusion; BABYLON thence call'd.
There in captivity He lets them dwell
The space of seventy years: then brings them back;
Remembring mercy, and His cov'nant sworn 346
To DAVID, 'stablish'd as the days of heav'n.
Return'd from BABYLON, by leave of Kings
Their lords whom GOD dispos'd, the house of GOD
They first re-edify: and for a while 350
In mean estate live moderate: till grown
In wealth, and multitude, factious they grow.
But

But first, among the priests diffension springs;
 Men who attend the altar, and should most
 Endeavour peace: their strife pollution brings 355
 Upon the temple it self: at last they seize
 The sceptre, and regard not DAVID's-sons:
 Then lose it to a stranger, that the true
 Anointed King MESSIAH might be born
 Barr'd of His right: yet at His birth a star, 360
 Unseen before in heav'n, proclaims him come;
 And guides the eastern sages, who inquire
 His place, to offer incense, myrrh, and gold:
 His place of birth a solemn Angel tells
 To simple shepherds, keeping watch by night: 365
 They gladly thither haste; and, by a choir
 Of squadron'd Angels, hear his carol sung.
 A virgin is His Mother, but His Sire
 The Pow'r of the Most High! He shall ascend
 The throne hereditary, and bound His reign 370
 With earth's wide bounds, His glory with the heav'ns!

He ceas'd, discerning ADAM with such joy
 Surcharg'd, as had, like grief, been dew'd in tears
 Without the vent of words; which these he breath'd.

O prophet of glad tidings! finisher 375
 Of utmost hope! now clear I understand,
 What oft my steadiest thoughts have search'd in vain;
 Why our Great Expectation should be call'd,
 The seed of woman: Virgin Mother, hail!
 High in the love of heav'n! yet from my loins 380
 Thou shalt proceed, and from thy womb the SON
 Of GOD Most High; so GOD with man unites.
 Needs must the serpent now his capital bruise
 Expect with mortal pain: say, where and when 384
 Their fight, what stroke shall bruise the victor's heel?

To whom thus MICHAEL. Dream not of their fight,
 As of a duel, or the local wounds
 Of head or heel: not therefore joins the SON
 Man-hood to GOD-HEAD, with more strength to foil
 Thy

Thy enemy : nor so is overcome 390
 SATAN, whose fall from heav'n (a deadlier bruise!)
 Disabled not to give thee thy death's wound :
 Which He, who comes thy Saviour, shall recure,
 Not by destroying SATAN, but his works,
 In thee and in thy seed. Nor can this be, 395
 But by fulfilling (that which thou didst want)
 Obedience to the law of God, impos'd
 On penalty of death, and suffering death ;
 The penalty to thy transgression due ;
 And due to theirs which out of thine will grow : 400
 So only can high justice rest appaid.
 The law of God exact He shall fulfil,
 Both by obedience, and by love ; though love
 Alone fulfil the law : thy punishment
 We shall endure, by coming in the flesh 405
 To a reproachful life, and cursed death :
 Proclaiming life to all who shall believe
 In His redemption : and that His obedience
 Imputed, becomes theirs by faith ; His merits
 To save them, not their own (tho' legal) works.
 For this He shall live hated, be blasphem'd, 410
 Seiz'd on by force, judg'd, and to death condemn'd,
 A shameful and accurst ! nail'd to the cross
 By His own nation ; slain for bringing life.
 But to the cross He nails thy enemies, 415
 The law that is against thee, and the sins
 Of all mankind, with Him there crucify'd,
 Never to hurt them more, who rightly trust
 In this His satisfaction. So He dies,
 But soon revives ; death over Him no pow'r 420
 Shall long usurp : ere the third dawning light
 Return, the stars of morn shall see Him rise
 Out of His grave, fresh as the dawning light,
 The ransom paid, which man from death redeems,
 His death for man, as many as offer'd life 425
 Neglect not, and the benefits embrace
 By faith, not void of works. This God-like act
 Annuls thy doom, the death thou shouldst have dy'd,
 In sin for ever lost from life : this act 429
 Shall

Shall bruise the head of SATAN, crush his strength,
 Defeating Sin and Death, his two main arms :
 And fix far deeper in his head their stings,
 Than temporal death shall bruise the victor's heel,
 Or theirs whom he redeems: a death-like sleep !
 A gentle wafting to immortal life ! 435
 Nor after Resurrection shall He stay
 Longer on earth, than certain times t'appear
 To His Disciples ; men who in His life
 Still follow'd Him : to them shall leave in charge
 To teach all nations what of Him they learn'd, 440
 And His salvation ; them who shall believe
 Baptizing in the profluent stream, the sign
 Of washing them from guilt of sin, to life
 Pure, and in mind prepar'd (if so befall)
 For death, like that which the Redeemer dy'd.
 All nations they shall teach : for from that day,
 Not only to the sons of ABRAHAM's loins
 Salvation shall be preach'd ; but to the sons
 Of ABRAHAM's faith : where-ever thro' the world :
 So in his seed all nations shall be blest'd. 450
 Then to the heav'n of heav'ns shall He ascend
 With victory, triumphing through the air
 Over his foes and thine ; there shall surprise
 The serpent, prince of air, and drag in chains
 Thro' all his realm, and there confounded leave :
 Then enter into glory, and resume 456
 His seat at God's right hand, exalted high
 Above all names in heav'n : and thence shall come,
 When the world's dissolution shall be ripe,
 With glory, and pow'r, to judge both quick and dead :
 To judge th' unfaithful dead, but to reward 461
 His faithful, and receive them into bliss :
 Whether in heav'n, or earth : for then the earth
 Shall all be Paradise, far happier place
 Than this of EDEN, and far happier days ! 465

So spake th' Arch-Angel MICHAEL : then paus'd,
 As at the world's great period : and our fire,
 Replete with joy and wonder, thus reply'd,

O goodness infinite ! goodness immense !
 That all this good of evil shall produce, 470
 And evil turn to good ! more wonderful
 Than that which by creation first brought forth
 Light out of darkness ! Full of doubt I stand,
 Whether I should repent me now of sin, 475
 By me done and occasion'd ; or rejoice
 Much more, that much more good thereof shall spring :
 To God more glory, more good-will to Men
 From God, and over wrath grace shall abound.
 But say, if our Deliverer up to heav'n
 Must re-ascend, what will betide the few 480
 His faithful, left among th' unfaithful herd,
 The enemies of truth ? Who then shall guide
 His people ? who defend ? will they not deal
 Worse with his followers, than with him they dealt ?

Be sure they will, said th' Angel ; but from heav'n
 He to his own a COMFORTER will send, 486
 The promise of the FATHER : Who shall dwell
 His SPIRIT within them ; and the law of faith
 Working thro' love, upon their hearts shall write,
 To guide them in all truth ; and also arm 490
 With spiritual armour, able to resist
 SATAN's assaults, and quench his fiery darts :
 What man can do against them, not afraid,
 Though to the death ; against such cruelties
 With inward consolations recompens'd ; 495
 And oft supported so as shall amaze
 Their proudest persecutors : for the SPIRIT
 (Pour'd first on His Apostles, whom he sends
 T' evangelize the nations ; then, on all
 Baptiz'd,) shall them with wondrous gifts endue, 500
 To speak all tongues, and do all miracles,
 As did their LORD before them. Thus they win
 Great numbers of each nation, to receive
 With joy the tidings brought from heav'n : at length,
 Their ministry perform'd, and race well run, 505
 Their doctrine, and their story written left,
 They die. But in their room, as they forewarn,

Wolves shall succeed for teachers, grievous wolves !
 Who all the sacred mysteries of heav'n
 To their own vile advantages shall turn, 510
 Of lucre, and ambition ; and the truth
 With superstitions, and traditions taint,
 Left only in those written records pure ;
 Though not but by the SPIRIT understood.
 Then shall they seek t'avail themselves of names,
 Places, and titles ; and with these to join 516
 Secular pow'r ; though feigning still to act
 By spiritual : to themselves appropriating
 The SPIRIT of GOD, promis'd alike, and giv'n
 To all believers : and from that pretense 520
 Spiritual laws by carnal pow'r shall force
 On every conscience, laws ! which none shall find
 Left them inroll'd ; or, what the SPIRIT within
 Shall on the heart engrave. What will they then
 But force the SPIRIT of Grace it self, and bind 525
 His consort liberty ? what, but unbuild
 His living temples, built by faith to stand,
 Their own faith, not another's ; (for on earth,
 Who against faith and conscience, can be heard
 Infallible ?) Yet many will presume : 530
 Whence heavy persecution shall arise
 On all, who in the worship persevere
 Of spirit, and truth : the rest (far greater part)
 Will deem in outward rites, and specious forms,
 Religion satisfy'd : truth shall retire 535
 Bestuck with stand'rous darts ; and works of faith
 Rarely be found. So shall the world go on,
 To good malignant, to bad men benign ;
 Under her own weight groaning ; 'till the day
 Appear of respiration to the just, 540
 And vengeance to the wicked : at return
 Of HIM so lately promis'd to thy aid,
 The Woman's Seed ; obscurely then foretold ;
 Now amplier known thy SAVIOUR, and thy LORD ;
 Least, in the clouds, from heav'n to be reveal'd 545
 In glory of the FATHER, to dissolve
 SATAN, with his perverted world ; then raise

From

From the conflagrant mass, purg'd and refin'd,
 New heav'ns, new earth, ages of endless date,
 Founded in righteousness, and peace, and love ; 550
 To bring forth fruits, joy, and eternal bliss.

He ended ; and thus ADAM last reply'd.
 How soon hath thy prediction, Seer blest !
 Measur'd this transient world the race of time ;
 'Till time stand fix'd ? Beyond is all abyss, 555
 Eternity, whose end no eye can reach !
 Greatly instructed I shall hence depart ;
 Greatly in peace of thought ; and have my fill
 Of knowledge, what this vessel can contain :
 Beyond which was my folly to aspire ! 560
 Henceforth I learn, that to obey is best,
 And love with fear the only God ; to walk
 As in His presence ; ever to observe
 His providence ; and on Him sole depend ;
 Merciful over all His works ! with good 565
 Still overcoming evil ; and by small
 Accomplishing great things ; by things deem'd weak
 Subverting worldly strong ; and worldly wise,
 By simply meek ; that suffering for truth's sake,
 Is fortitude to highest victory ; 570
 And, to the faithful, death the gate of life ;
 Taught this by His example, Whom I now
 Acknowledge my REDEEMER ever blest !

To whom thus also th' Angel last replied :
 This having learn'd, thou hast attain'd the sum 575
 Of wisdom ; hope no higher ; though all the stars
 Thou knew'st by name ; and all th' ethereal pow'rs ;
 All secrets of the Deep ; all nature's works ;
 Or works of God in heav'n, air, earth, or sea ;
 And all the riches of this world enjoy'dst ; 580
 And all the rule, one empire ; only add
 Deeds to thy knowledge answerable ; add faith ;
 Add virtue, patience, temperance, add love,
 (By name to come call'd charity, the soul
 Of all the rest) then wilt thou not be loth 585

To leave this Paradise, but shalt possess
 A Paradise within thee, happier far!——
 Let us descend now therefore from this top
 Of speculation; for the hour precise
 Exacts our parting hence: and see! the Guards, 590
 By me incamp'd on yonder hill, expect
 Their motion; at whose front a flaming sword,
 In signal of remove, waves fiercely round.
 We may no longer stay: go! waken EVE;
 Her also I with gentle dreams have calm'd, 595
 Portending good; and all her spirits compos'd
 To meek submission; thou, at season fit,
 Let her with thee partake what thou hast heard;
 Chiefly, what may concern her faith to know,
 The great deliverance by her seed to come 600
 (For by the woman's seed) on all mankind.
 'That ye may live (which will be many days)
 Both in one faith unanimous, though sad,
 (With cause!) for evils past; yet, much more cheer'd
 With meditation on the happy end. 605

He ended; and they both descend the hill:
 Descended, ADAM to the bow'r, where EVE
 Lay sleeping, ran before; but found her wak'd;
 And thus with words not sad she him receiv'd.

Whence thou return'st, and whither went'st, I know;
 For GOD is also in sleep, and dreams advise; 611
 Which he hath sent propitious, some great good
 Prefaging, since with sorrow, and heart's distress
 Wearied I fell asleep: but now, lead on!
 In me is no delay; with thee to go, 615
 Is to stay here; without thee here to stay,
 Is to go hence unwilling: thou to me
 Art all things under heav'n, all places thou;
 Who for my wilful crime art banish'd hence.
 This further consolation yet secure 620
 I carry hence; though all by me is lost,
 Such favour I unworthy am vouchsaf'd,
 By me the Promis'd Seed shall all restore.

So

So spake our mother EVE ; and ADAM heard
 Well-pleas'd, but answer'd not: for now, too nigh
 Th' Arch-Angel stood ; and from the other hill 626
 To their fix'd station, all in bright array,
 The Cherubim descended , on the ground
 Gliding meteorous, as ev'ning mist,
 Ris'n from a river, o'er the marish glides ; 630
 And gathers ground fast at the lab'rer's heel,
 Homeward returning. High in front advanc'd,
 The brandish'd sword of GOD before them blaz'd ;
 Fierce as a Comet ; which with torrid heat,
 And vapours as the LIBYAN air a dust, 635
 Began to parch that temperate clime: whereat
 In either hand the hast'ning Angel caught
 Our lingring Parents ; and to th' eastern gate
 Led them direct ; and down the cliff as fast,
 To the subjected plain ; then disappear'd. 640
 They looking back, all th' eastern side beheld
 Of Paradise, so late their happy seat !
 Wav'd over by that flaming brand ; the gate
 With dreadful faces throng'd, and fiery arms. 644
 Some natural tears they drop'd, but wip'd them soon :
 The world was all before them, where to chuse
 Their place of rest, and Providence their guide.
 They, hand in hand, with wand'ring steps, and slow,
 Through EDEN took their solitary way.

THE END.





I N D E X.

A

	Book	Line
A Aron and Moses, <i>their mission to Egypt</i>	12	170
Abdiel (<i>a Seraph</i>) <i>opposes Satan promot-</i> <i>ing the Angels revolt, &c.</i>	5	803
<i>Reply to his answer</i>	5	877
<i>His fidelity, &c. celebrated</i>	5	896
<i>Retreat from Satan's party</i>	6	1
<i>Soliloquy on view of him at their head</i>	6	114
<i>Speech to him thereon</i>	6	130
<i>Reply to his answer</i>	6	171
<i>Encounters him in the battel</i>	6	189
<i>Vanquishes Ariel, Arioc and Ramiel (fallen</i> <i>Angels)</i>	6	369
Abel and Cain, <i>their story related</i>	11	429
Abraham's and the patriarchs	12	113
<i>All nations his sons by faith</i>	12	446
Acheron, <i>a river of hell</i>	2	570
Adam and Eve <i>describ'd generally</i>	4	288
<i>particularly</i>	4	295
	4	312
	4	492
<i>Their state of innocence</i>	4	738
	5	211
	5	303
	8	510
	} <i>Vide Innocence.</i>	
<i>Night oraison</i>	4	720
		<i>Morn-</i>

I N D E X.

	Book	Line
Morning oraison	5	153
Preparations to entertain the Angel Raphael	5	313
The Table and Entertainment describ'd	5	391
Their nuptial bed	4	708
Nuptials celebrated	8	510
Parting preceding the Temptation	9	385
Behaviour after their fall	9	1004
Find themselves naked	9	1051
Make themselves coverings of fig leaves	9	1099
Recriminate on, and reproach each other	9	1187
Hide themselves from God (the Son)	10	97
Appearance before him	10	109
Repentance	10	1098
Expulsion from Paradise	12	625
<i>Vide Similes.</i>		
Adam, his discourse with EVE on the prohibition of the Tree of Knowledge	4	411
To her at night	4	610
Answer to her question about the nightly lumi- naries	4	66a
Viewing her sleeping	5	8
Answer to her relating her dream, (the Sub- ject of Satan's first illusive Temptation)	5	94
To her weeping	5	129
Invites the Angel Raphael to his bow'r, &c.	5	361
Discourse with him	5	46a
Continu'd on various subjects	8	651
<i>Vide Raphael.</i>		
His creation and dominion, &c. over the crea- tures	9	524
Prohibited the Tree of Knowledge	7	542
Account of himself, and the objects about him, &c. on his creation	8	332
Of his first view of the Divine Presence, in sta- tion in Paradise, &c.	8	253
Speech to God thereon, and on his solitude there.	8	311
Reply to God's answer	8	357
		379
		Sleep

I N D E X.

	Book	Line
<i>Sleep on the formation of EVE describ'd</i> _____	8	451
<i>His first view of her</i> _____	8	481
<i>Passion for her</i> _____	8	521
<i>Valediction to Raphael</i> _____	8	644
<i>Discourse with Eve preceding the temptation</i> } <i>(on Satan's subtilty, and the means to re-</i> <i>sist it, &c.)</i> }	from 265 9 to	384
<i>Care, and fears for her in absence</i> _____	9	838
<i>Meets her returning with the forbidden fruit</i> _____	9	847
<i>Soliloquy lamenting her transgression</i> _____	9	869
<i>Resolves to die with her</i> _____	9	907
<i>Speech to her thereon</i> _____	9	921
<i>Eats the forbidden fruit</i> _____	9	996
<i>Incites her to carnal fruition (the first effect of</i> <i>it)</i> _____	9	1014
<i>The place, &c. described</i> _____	9	1037
<i>After-speech to her on their fall and naked-</i> <i>ness</i> _____	9	1067
<i>Another, charging her as the aggressor</i> _____	9	1132
<i>Reply to her answer (recriminates her affected</i> <i>self-sufficiency, &c.)</i> _____	9	1162
<i>Answer to God (the Son) calling him to judg-</i> <i>ment</i> _____	10	115
<i>Reply to him (accuses Eve)</i> _____	10	124
<i>The Sentence pronounced on him</i> _____	10	197
<i>Soliloquy thereon</i> _____	10	720
<i>continued</i> _____	10	854
<i>Wishes for his Dissolution</i> _____	{ 10	746 771
<i>Reflection on the immortality of the soul, &c.</i> _____	10	782
<i>Repulsory speech to Eve attempting to console</i> <i>him</i> _____	10	866
<i>Relents towards her</i> _____	10	937
<i>Reply to her (accusing herself as the first in</i> <i>transgression)</i> _____	10	947
<i>Answer (to her reply advising to die by their</i> <i>own hands)</i> _____	10	1013
<i>Resolves the contrary, (submission to God's will,</i> <i>and repentance)</i> _____	10	1028
		<i>Speech</i>

I N D E X.

	Book	Line
<i>Speech to Eve (on the efficacy of prayer, &c.)</i>	11	140
<i>Hails her the mother of mankind</i> _____	11	158
<i>Speech to her on the Omens preceding their expul-</i> <i>sion from Paradise</i> _____	11	193
<i>On the view of Michael approaching</i> _____	11	226
<i>Behaviour on receiving the message</i> _____	11	263
<i>Speech to Michael thereon</i> _____	11	295
<i>Resignation</i> _____	11	370
<i>Discourse with Michael, discovering to him</i> <i>in vision what should happen in the world</i> <i>'till the flood</i> }	from 11 to	450 867
<i>Discourse with him, relating what should</i> <i>happen to the general resurrection</i> }	from 12 to	6 551
<i>General reply to him, (resolutions of future</i> <i>obedience, dependance on God's provi-</i> <i>dence, &c.)</i> }	12	552
<i>Vide Eve. Vide Michael. Vide Raphael.</i> <i>Vide Similes.</i>		
<i>Adonis (or Thammuz) a fall'n Angel</i>	1	446
<i>Adramelec and Asmadai, fall'n Angels,</i> <i>wounded, and put to flight</i> _____	6	365
<i>Air first clouded on Adam's fall</i> _____	11	182
<i>Allusions,</i> _____ <i>Vide Similes.</i>		
<i>Amarant, a flower transplanted from Paradise</i> <i>to Heaven</i> _____	3	352
<i>Ambition censured</i> _____	2	482
<i>A cause of Satan's fall</i> _____	4	86
<i>Angels (Cælestial) obey God of choice, not</i> <i>necessity</i> _____	5	535
<i>Imbattell'd against Satan, and the fall'n</i> <i>Angels</i> _____	6	15
<i>Their signal and march</i> _____	6	60
<i>Signal to engage, and engagement</i> _____	6	202
<i>Prevail</i> _____	6	386
<i>Disposition to re-engage</i> _____	6	524
<i>Retreat</i> _____	6	597
<i>Rally again and renew the fight</i> _____	6	634

Their

I N D E X.

	Book	Line
<i>Their Song on the Creation</i> —————	7	180
	7	252
	7	557
	7	602
<i>On its dissolution and renovation</i> —————	10	641
	4	778
<i>Guardians of Paradise, their parade,</i> <i> watches, &c.</i>	4	782
	4	861
	4	977
	5	287
<i>Re-ascent to Heaven on Adam's fall</i>	11	17
<i>Appointed to expel Adam, &c. from Paradise</i>	11	127
<i>Descent there</i> —————	7	208
<i>Post assigned</i> —————	8	220
<i>March possessing it, and expelling him, &c.</i>	12	626
<i>Vide God the Father } and Son. } Vide Similes.</i>		
<i>Guardians of mankind</i> —————	9	152
<i>Angels (fall'n) their after-state</i> —————	1	50
	1	339
<i>Numbers</i> —————	1	331
	5	743
<i>Names</i> —————	1	374
<i>Various pursuits, &c.</i> —————	2	528
<i>Loss supply'd by man's creation</i> —————	3	677
<i>Imbattell'd against the Angels cœlestial</i>	6	79
<i>Engagement</i> —————	6	202
<i>Defeat</i> —————	6	386
<i>Disposition to re-engage</i> —————	6	507
<i>Their artillery, ———— cannon, &c.</i>	6	572
<i>Prevail</i> —————	6	597
	from	831
<i>Entire defeat, and expulsion from Heaven</i> {	6	
	to	877
<i>Transformed to Serpents</i> —————	10	519
<i>Further punish'd with an illusion of the</i> <i> forbidden fruit</i> —————	10	547
<i>Both annually continued</i> —————	10	575

Vide.

I N D E X.

	<i>Vide Satan.</i>	<i>Vide Similes.</i>	Book	Line
Apostles, <i>their mission, &c.</i>	_____		12	439
Gift of the Holy Ghost	_____		12	497
Successors (<i>wolves, false teachers, &c.</i>) describ'd	_____		12	508
Argument of the Poem	_____	}	1	1
			9	1
Ariel, Arioc, and Ramiel (<i>fall'n Angels</i>) vanquish'd	_____		6	369
Ark, its building by Noah, describ'd			11	728
		<i>Vide Noah.</i>		
Ark of the Covenant describ'd	_____		12	249
Ashtaroth and Baalim (<i>fall'n Angels</i>)	_____		1	422
Astoreth, or Astarte (<i>a fall'n Angel</i>)	_____		1	438
Author's hymn on conjugal love	_____		4	750
To light	_____		3	1
			1	6
Invocations	_____	}	3	61
			7	1
			11	20
Reflection, in prospect of Adam's, &c. fall			2	380
On Satan's premeditated attempt	_____		4	1
On Eve's parting with Adam preceed- ing it	_____		9	404
On their nakedness after the fall			9	1114
On his own blindness, &c.	_____		3	22
Azazel (<i>a fall'n Angel</i>) Satan's standard- bearer.	_____		1	534

B

Baalim and Ashtaroth (<i>fall'n Angels</i>)	I	442
Babel, <i>the city and tower built by Nimrod, &c.</i>	I 2	38
<i>The Confusion of languages there describ'd</i>	I 2	48
Baptism, <i>what the sign of</i> _____	I 2	442
Baptiz'd, <i>the Holy Ghost given primitively to</i> <i>all such</i> _____	I 2	497

Battel,

I N D E X.

	Book	Line
<i>Battel, &c. between the cœlestial, and fall'n</i>	from	202
<i>Angels, (God the son concluding it) de-</i>	6	
<i>scrib'd</i>	to	877
<i>Vide Angels cœlestial and fall'n.</i>		
<i>Beasts part of the sixth days creation descri-</i>		
<i>bed.</i>	7	453
<i>Belzebub (a fall'n Angel)</i>	1	79
<i>Described</i>	2	299
<i>His Answer to Satan's first speech after</i>		
<i>their fall</i>	1	128
<i>To his second</i>	1	272
<i>Speech in Council, call'd by Satan thereon</i>	2	310
<i>Promotes an attempt on the world</i>	2	345
<i>Belial (a fall'n Angel)</i>	1	290
<i>Describ'd</i>	2	108
<i>His speech in council</i>	2	119
<i>To Satan on their advantage gain'd in the re-</i>		
<i>engagement with the cœlestial Angels</i>	6	620
<i>Birds, part of the fifth day's creation, de-</i>		
<i>scribed</i>	7	417
<i>Blasts, an effect of Adam's fall</i>	10	692
<i>Bridge from hell-gates to the world over Chaos,</i>		
<i>the work, &c. described</i>	10	293

C

<i>Cain and Abel, their story related</i>	11	429
<i>Cham's story</i>	11	807
<i>Chance, the common notion of it exploded</i>	2	909
<i>Chaos describ'd</i>	2	890
<i>It's court</i>	7	210
<i>Answer to Satan's speech there</i>	2	959
<i>Bounds since the Angels fall, the creation,</i>		
<i>&c.</i>	2	998
<i>State before it</i>	5	577
<i>A bridge made over it from hell-gates to the</i>		
<i>world at Adam's fall</i>	10	282

Vide Similes

Charity

I N D E X.

	Book	Line
Charity, its praises, &c. _____	from 12	576
	to	587
Chemos, or Peor, (a fall'n Angel) _____	1	406
		412
Cherubim <i>Vide</i> Angels cœlestial, &c.		
<i>Vide</i> Similes		
Church, hirelings in it, compared to the Devil in Paradise _____	4	192
Cocytus, a river of hell _____	2	579
Comparisons _____	<i>Vide</i> Similes	
Conjugal love, the praises, &c. of it _____	4	750
Distinguish'd from an amour _____	4	765
Consists in reason, not passion _____	8	586
Defin'd _____	8	589
Express'd (on the woman's part) in practice _____	8	600
In words _____	12	615
A reciprocal duty of it _____	9	357
Conjugal obedience, woman's happiness, &c. _____	4	635
	8	494
Conjugal union, the reasons and obligations of it { _____	9	955
	9	961
Conscience, God's umpire in man _____	3	194
The terrors of it { _____	4	23
	10	842
Laws to force it, censur'd _____	12	515
No infallibility against it _____	12	529
Constellations, their appearances, motion, &c. _____	3	577
Creation, the universal, describ'd { _____	3	708
	7	221
Creatures animal in Paradise, describ'd _____	4	340
Have degrees of knowledge, and reason _____	8	369
Their discord, an effect of Adam's fall _____	10	707
Entry of Noah's ark _____	11	733

D

Dagon (a fall'n Angel) _____	1	475
------------------------------	---	-----

I N D E X.

	Book	Line
<i>Damn'd, the Vicissitudes of their torments de-</i> <i>scrib'd</i> _____	2	596
<i>David, his throne why eternal</i> _____	12	320
<i>Day and night in heaven describ'd</i> _____	6	4
<i>Death and Sin, their station at bell gates before</i> <i>Adam's fall</i> _____	2	648
<i>Their union</i> _____	10	249
<i>Make a bridge from thence over Chaos to the</i> <i>world after it</i> _____	10	282
<i>Meets Satan in his return to Hell from</i> <i>thence</i> _____	10	326
<i>Their Journey thither, and influences descri-</i> <i>bed</i> _____	10	410
<i>Arrival at Paradise</i> _____	10	585
<i>After-conduct in the world</i> _____	10	610
<i>Vide Similes.</i>		
<i>Death describ'd</i> _____	2	666
<i>Answer to Satan at bell-gates</i> _____	2	688
<i>The Son of Satan and Sin</i> _____	2	727
<i>It's birth</i> _____	2	777
<i>Answer to Sin on Adam's fall</i> _____	10	264
<i>To Sin's speech in paradise</i> _____	10	596
<i>Vide Similes.</i>		
<i>Death natural, the causes, and variety of</i> {	<i>from</i>	466
<i>it described</i>	11	
	<i>to</i>	493
<i>More terrible in view than reality</i> _____	11	469
<i>Of the faithful, a sleep to immortality</i> {	<i>from</i>	425
	12	
	<i>to</i>	434
<i>The gate of life</i> _____	12	571
<i>Death eternal considered</i> _____	10	808
<i>Deluge universal</i> _____	<i>Vide Noah.</i>	
<i>Despair, the degrees and colours of it</i> _____	4	108
<i>Devils, why eternally excluded from grace</i> _____	3	129
<i>Discord censur'd</i> _____	2	496
<i>Daughter of Sin, &c.</i> _____	10	797
<i>Dominion absolute in man, over men, an usur-</i> <i>pation</i> _____	12	64
	<i>Dreams</i>	

I N D E X.

	Book	Line
<i>Dreams illusive, &c. their source</i> _____	4	799
<i>Natural</i> _____	5	110
<i>Divine</i> _____	12	611

E

<i>Eagle, a bird of prey, an effect of Adam's fall</i>	11	185
<i>Earth and heaven.</i>	<i>Vide Heaven and Earth.</i>	

<i>Earth, it's general creation described</i> _____	3	715
<i>The Shadow of heaven</i> _____	7	231
<i>Separated from the waters, part of the third days creation, describ'd</i> _____	5	574
<i>The fruits of it, &c.</i> _____	7	276
<i>Its motion, or of the heaven's speculations thereon censured</i> _____	7	313
<i>Its praises</i> _____	8	70
<i>The centre of the creation</i> _____	9	99
<i>Destruction by Noah's flood described</i>	9	107
<i>Restitution after it</i> _____	11	743
<i>An universal paradise at the Messiah's coming to iudgment</i> _____	12	852
	12	463

Vide World.

<i>Eden, the country bounded</i> _____	4	210
<i>Eden, the garden of it.</i>	<i>Vide Paradise.</i>	
<i>Egypt, the plagues of it describ'd</i> _____	12	173
<i>Election asserted</i> _____	3	183
<i>Elements, &c. subsist on each other</i> _____	11	415
<i>Enoch, his story and translation</i> _____	11	664
	11	700

<i>Eve and Adam</i> _____	11	700
	<i>Vide Adam and Eve.</i>	
	<i>Vide Innocence.</i>	
	<i>Vide Similes.</i>	

<i>Eve particularly describ'd, characteriz'd, &c.</i> _____	4	712
	5	379
	1	470
	8	482
	8	546
	8	596

I N D E X.

	Book	Line.
<i>Eve particularly describ'd, characteriz'd, &c.</i>	9	386
	9	431
	9	457
	9	489
	9	538
	9	603
<i>Answer to Adam's discourse on the prohibition of the Tree of Knowledge</i>	4	440
<i>Recounts her first view of the creation, Adam, &c.</i>	4	449
<i>Answer to him at night</i>	4	635
<i>To him waking her (relates her dream, the subject of Satan's first illusive temptation)</i>	5	27
<i>Weeping describ'd</i>	5	129
<i>Attending the entertainment of Raphael</i>	5	443
<i>Her formation from Adam</i>	8	460
<i>Behaviour on view of him, &c.</i>	8	500
<i>Discourse with him preceding the temptation (she prevailing, on her own sufficiency, and his fondness)</i>	from 9 to	205 384
<i>Answer to Satan (in the serpent)</i>	9	552
<i>The discourse (Satan tempting her to eat the forbidden fruit continued)</i>	9	732
<i>Soliloquy before her eating it</i>	9	745
<i>Plucks and eats</i>	9	780
<i>Soliloquy after it</i>	9	795
<i>Resolution to tempt Adam</i>	9	830
<i>Speech to him thereon</i>	9	856
<i>Reply to his answer, resolving to die with her</i>	9	960
<i>Behaviour thereon</i>	9	990
<i>Gives him the fruit</i>	9	995
<i>Repeats the transgression with him</i>	9	1005
<i>Is incited by him to carnal fruition (the first effects of it)</i>	9	1014 1035
<i>The place, &c. describ'd</i>	9	1037
<i>Answer to him (accusing her as the aggressor) imputes it to his indulgence</i>	9	1142
		<i>Answer</i>

I N D E X.

	Book	Line.
<i>Answer to God (the Son) calling her to judgment (accuses the serpent)</i>	10	159
<i>The sentence pronounc'd on her</i>	10	192
<i>Behaviour and speech to Adam's repulse of her, and her offers of consolation (accuses herself)</i>	10	909
<i>After-behaviour thereon</i>	10	937
<i>Reply to his answer (advises to die by their own hands)</i>	10	966
<i>To him hailing her the mother of mankind</i>	11	162
<i>Soliloquy, lamenting the threatned expulsion from Paradise</i>	11	268
<i>Speech to him on quitting it (affection, conjugal resolutions, and consolation on the promise of the Messiah)</i>	12	619
<i>Vide Adam.</i>		
<i>Vide Similes.</i>		
<i>Evening describ'd</i>	4	598
<i>Evil—in thought unapprov'd, —l lameless</i>	5	117
<i>Experience a guide to Wisdom</i>	9	807

F

<i>Faith, unnecessary endeavours to approve it, suspicious</i>	9	1140
<i>Faith in Christ, with works, eternal life</i>	12	420
<i>Laws to force it censur'd</i>	12	515
<i>No infallibility against it</i>	12	529
<i>Fancy (a faculty of the soul) its office</i>	5	100
<i>The eye of the soul</i>	8	460
<i>Fame (or Glory) the common notion of it censured</i>	11	688
<i>Fate, the will of God</i>	7	170
<i>Fig-tree, of which Adam, Eve, &c, made Aprons, describ'd</i>	9	1101
<i>Firmament, the second day's creation, describ'd</i>	7	261
<i>Fish, part of the fifth day's creation describ'd</i>	7	391
<i>Flaming sword in Paradise on Adam's, &c. expulsion thence describ'd</i>	12	632

Vide Similes.

I N D E X.

Book Line.

<i>Flood universal</i>	<i>Vide</i>	<i>Noah.</i>		
<i>Freedom with the loss of st, virtue, &c. degene- rates</i>			11	797
<i>Free grace asserted</i>			3	173
<i>Defin'd</i>			3	227
			3	95
			5	235
<i>Free-will asserted</i>			5	520
			8	635
			9	350
			10	43
<i>Reason, the same</i>			3	108
			9	350
<i>The image of God</i>			8	440
<i>Fruition, carnal, the passion of it censur'd</i>			8	579

G

<i>Gabriel, (the Arch-Angel) chief of the guar- dian Angels of Paradise, his station &c. described</i>	}	4	443
<i>Inform'd by Uriel of Satan's descent there</i>		4	561
<i>Undertakes to detect him</i>		4	576
<i>His charge to Uzziel, Ithruiel, and Zephon (three other of the guardian Angels) thereon</i>	}	4	782
<i>Speech to them, &c. on their taking, and re- turn with him</i>		4	866
<i>To Satan thereon</i>		4	877
<i>Reply to his answer</i>		4	902
<i>To another</i>		4	946
<i>To another</i>		4	1006
<i>Appointed one of the chiefs of the celestial army against the revolted Angels</i>		6	45
<i>His prowess, &c. in the Battle</i>		6	354
<i>Glory (or fame) the common notion of it cen- sured</i>		11	688
G O D the F A T H E R contemplating his works, &c.		3	56
A			Speech

I N D E X.

	Book	Line.
<i>Speech to God the son, on Satan's design on the creation, man, &c.</i> _____	3	80
<i>Reply to his answer</i> _____	3	168
<i>Proposes the manner, &c. of fall'n man's re- demption</i> _____	3	203
<i>Answer to the Son undertaking it</i> _____	3	274
<i>Decrees his bodily resurrection as God and Man</i>	3	303
<i>His (the Father's) attributes, &c.</i> _____	3	372
<i>Visibly seen in the Son</i> _____ {	3	383
	6	680
<i>Charge to Raphael to warn Adam against his fall</i> _____	5	224
<i>Speech to the whole cœlestial hierarchy conven'd at the inauguration of God the Son</i> _____	5	600
<i>To the Son on Satan's, &c. Revolt thereon</i>	5	719
<i>Army against the revoltors describ'd</i> _____	6	15
<i>Speech to Abdiel on his quitting their party</i>	6	29
<i>Appoints Michael and Gabriel chiefs of the cœlestial army</i> _____	6	44
<i>Battle, &c. between them and the revolt- ers, describ'd</i> _____ } <i>from 202</i>	6	to 670
<i>Appoints God the Son to end it</i> _____	6	680
<i>Chariot (the father's) describ'd</i> _____	6	749
<i>Speech to the Son, resolving the creation of the world</i> _____	7	139
<i>Commits the work to him</i> _____	7	163
<i>His (the father's) Omnipresence</i> _____ {	7	168
<i>Goodness, free</i> _____	7	588
<i>Will, fate</i> _____	7	170
<i>Institution of the sabbath (by God the Fa- ther and Son) the seventh after the six days of the creation</i> _____ }	7	173
<i>The solemnity of it describ'd</i> _____	7	581
<i>Speech (the Father's) on the guardian An- gels return from Paradise upon A- dam's &c. fall</i> _____ }	10	594
<i>Appoints the son judge of it</i> _____	10	34
		55
		<i>Speech</i>

I N D E X.

	Book	Line
<i>Speech to the cœlestials on Sin and Death's Entrance into the world thereby</i> —————	10	614
<i>Promise of their dissolution, and renovation of heaven and earth</i> —————	10	633
<i>Charge to the Angels, touching the Changes in the creation on the fall</i> —————	10	649
<i>Answer to the Son's intercession of Adam's Repentance</i> —————	11	45
<i>Speech to the cœlestials, conven'd at his decreeing his expulsion from Paradise</i> —————	11	84
<i>To Michael thereon</i> —————	11	99
<i>GOD the Son at the right hand of the father</i>	3	62
<i>His (the father's) essence, &c.</i> —————	3	138
<i>His word, &c.</i> —————	3	169
	7	163
<i>Answer to him on Satan's design on the creation, man, &c.</i> —————	3	144
<i>On his proposing the manner, &c. of man's redemption</i> —————	3	227
<i>Undertakes it</i> —————	2	236
<i>Love to man, and filial obedience</i> —————	3	266
<i>The second Adam</i> —————	3	285
<i>His merits alone imputative to man</i> —————	3	290
	12	406
<i>His resurrection, as God and man, decreed</i>	3	303
<i>Equal to the Father</i> —————	3	305
<i>His (the Son's) attributes</i> —————	3	383
<i>Answer to the Father on Satan's, &c. revolt</i>	6	733
	3	383
<i>The image of the Father</i> —————	6	680
	6	736
<i>The Messiah</i> —————	6	718
	6	881
<i>Answer to the Father appointing him to end the battle between the cœlestial and revolted Angels</i> —————	6	723
<i>Undertakes it</i> —————	6	730
<i>His armour, equipage, &c. describ'd</i> —————	6	760
<i>Speech to the cœlestial army</i> —————	6	800
		Solely

I N D E X.

	Book	Line
<i>Solely attacks the revolvers</i> _____	6	824
<i>Entirely defeats them</i> _____	6	838
<i>The action and defeat describ'd</i> _____	6	877
<i>Returns in triumph</i> _____	6	878
<i>His person, equipage, &c. in the Work of the creation describ'd</i> _____	7	192
<i>Re-ascent to heaven after it</i> _____	7	559
<i>Institution of the Sabbath (by God the Father, and Son) the seventh after the six days creation</i> _____	7	581
<i>The solemnity of it describ'd</i> _____	7	594
<i>Answer (the Son's) to Adam, on his solitude in Paradise</i> _____	8	369
<i>To his Reply</i> _____	8	398
<i>To another (promises him a consort)</i> _____	8	437
<i>Appointed by the father judge of Adam's trans- gression (fall)</i> _____	10	55
<i>All judgment committed to him</i> _____	10	56
<i>The mercy of it</i> _____	10	58
<i>Answer to the Father thereon</i> _____	10	68
<i>Descent to Eden</i> _____	10	85
<i>Call to Adam there</i> _____	10	103
<i>Reply to his answer (accusing Eve</i> _____	10	119
<i>To his Reply</i> _____	10	144
<i>To Eve (accusing the serpent)</i> _____	10	157
<i>Sentence pronounc'd by him on the ser- pent</i> _____	10	163
<i>Explained</i> _____	10	175
<i>On Eve</i> _____	10	182
<i>On Adam</i> _____	10	192
<i>Clothes them with skins, &c.</i> _____	10	197
<i>Re-ascent to the Father, and intercession for them</i> _____	10	211
<i>The justice of his sentence</i> _____	10	224
<i>His intercession on their repentance.</i> _____	10	754
	11	22

Vide Messiah.

GOD,

I N D E X.

	Book	Line
GOD, Purity of Adoration more acceptable to him, than ritual	4	736
All good proceeds from, and returns to him	5	469
To be contemplated in the Works of the creation	5	508
Acts immediate	7	176
The centre of heaven	9	107
His absolute decrees	11	311
Omnipresence, goodness, &c.	11	335
The fear of him, &c. with loss of freedom, degenerates	11	797
Particular presence	12	48
To obey, love, depend on his providence, &c. the sum of knowledge	12	557
And wisdom	12	575
Gospel how to be understood	12	511
Grace of God, man its object, and Devils eternally excluded from it, why	3	129
Man's long resistance of it alone exclusive	3	198
Repentance a fruit of it	11	22
The spirits of it, and liberty, consorts	12	525
Gratitude exerted, a discharge of its debt	4	55
Gunpowder, guns, &c. the original invention } ascribed to the devil	6	478
Discharge describ'd	6	484
	6	584

H

Heaven and earth, their final renovation by fire	11	898
	12	547
After-happiness therein	12	463
	12	549
Heaven, the joys of it, &c. describ'd	3	304
Its Gate	3	501
	3	253
Passage from thence to the world	3	526
Its general creation	3	716
Visible, the study of it how necessary	8	66
		See-

<i>Speculations of its motions, or the earth's, censured</i>	8	70
<i>How situated, respecting the world, and Hell</i>	10	320
<i>Hell describ'd</i>	1	60
	1	228
	2	587
	2	618
<i>Its Gates</i>	2	645
<i>First open'd by sin</i>	2	871
<i>How situated, respecting heaven, and the world</i>	10	322
<i>Vide Similes.</i>		
<i>Hierarchies of heav'n before the revolt of the fall'n Angels describ'd</i>	5	579
<i>Hinnom, the valley of, whence call'd Tophet, and Gehenna</i>	1	399
<i>HOLY-GHOST, its effusion, &c. at the creation</i>	7	195
<i>Descent, &c. on the Apostles, and on all baptiz'd</i>	12	485
<i>Promis'd and given alike to all believers</i>	12	518
<i>Hospitality, an incitation to it</i>	5	316
<i>Hymn to light</i>	3	1
<i>To God the Father and Son</i>	3	372
<i>On conjugal love</i>	4	750
	7	180
<i>On the creation</i>	7	252
	7	557
	7	602
<i>Hypocrisy visible to God alone</i>	3	682
<i>Hypocrites, Satan the first</i>	4	121
<i>Pretenders to supernatural purity, &c.</i>	4	744

I

<i>Idolatry, the original rise of it assign'd</i>	1	364
<i>Of the post-diluvian world</i>	12	115
<i>Jealousy, the lover's hell</i>	5	449
		<i>Immor-</i>

I N D E X.

	Book	Line
<i>Immortality of the soul discuss'd</i> _____	10	782
	4	312
	4	492
	4	738
<i>Innocence, the state of it describ'd</i> _____	5	211
	5	303
	5	443
	8	40
	8	510
<i>Intellectual beings, a faculty of them</i> _____	2	146
	1	6
<i>Invocations, the author's</i> _____	3	51
	7	1
	11	20
<i>Jove (a fall'n Angel)</i> _____	1	512
<i>Israelites, the story of their bondage, and deliverance from Ægypt, related</i> _____	12	163
<i>Of the settlement of their civil and sacred æconomy in the wilderness</i> _____	12	223
<i>Establishment in Canaan</i> _____	12	260
<i>Reason, Use, &c. of their ritual laws</i> _____	12	280
<i>Government by judges and Kings</i> _____	12	315
<i>Captivity in Babylon</i> _____	12	335
<i>Return from thence, after-dissensions, &c. to the birth of the Messiah, &c.</i> _____	from 12	345
	to	359
<i>Isis, (a fall'n Angel)</i> _____	1	478
<i>Ithuriel (a guardian Angel of Paradise)</i> _____	4	788
<i>Detects Satan's first attempt on Eve there</i> _____	4	810

K

<i>Knowledge of good and evil, the tree of it, how situated</i> _____	4	220
<i>Described</i> _____	9	626
	9	575
<i>Forbidden to Adam.</i> _____	7	542
	8	323
<i>Satan's Encomium of it</i> _____	9	679

Eve's

I N D E X.

	Book	Line
Eve's	9	795
	9	863
Knowledge (or opinion) the result of reason and fancy	5	100
Without restraint, folly	7	126
	8	188
	12	560
Of things necessary, wisdom	8	192
Knowledge of future Events, the desire of it re- prehended	11	770
Its sum, the love, fear, &c. of God	12	557
In animal creatures asserted	8	362
Vide Similies.		

L

Lethe, a River of hell, describ'd	2	582
Medusa the guard of it	2	610
Leviathan describ'd	1	201
Liberty, with the loss of it, virtue, &c. dege- nerates	11	797
Adam's fall, the first cause of it	12	82
Liberty, the same with reason	12	83
Life, the tree of it describ'd	4	218
Where situated	9	69
Life, long, by temperance	11	530
The great rule of it respecting it self	11	553
Light, hymn to it	3	1
The first day's creation describ'd	7	243
Lightning how produc'd	10	1073
Limbo, or fool's paradise, where	3	495
Lion a beast of prey, an effect of Adam's fall	11	187
Love, conjugal, its praise	4	750
Distinguish'd from that of an amour	4	763
Love consists in reason, not passion	8	586
Defin'd	8	589
In spirits cœlestial, the expression of it, what, and how	8	620
Smiles, the food of love	9	239

I N D E X.

	Book	Line
<i>Founded in reason, one end of human life</i>	9	241
<i>Lucifer, Satan why so called</i> _____	10	425
<i>Vide Satan.</i>		
<i>Lust carnal, the first effect of Adam's, &c. fall</i>	9	1011
<i>The solace of it</i> _____	9	1042

M

<i>Mammon (a fall'n Angel)</i> _____	1	678
<i>His speech in the council call'd by Satan after their fall</i> _____	2	229
<i>Man fall'n the object of grace, why</i> _____	3	130
<i>His long resistance of it alone exclusive</i> _____	3	198
<i>Redemption propos'd by God the Father</i> _____	3	203
<i>Undertaken by God the Son</i> _____	3	227
<i>The Son's merits alone imputative to him, to- wards it, how</i> _____	3	290
<i>Man created to repair the Loss of the fall'n Angels</i> _____	3 9	667 143
<i>His creation (part of the sixth day's) de- scribed</i> _____	7	524
<i>Dominion over the rest</i> _____	7	520
<i>Love to woman, how consistent with his supe- riority</i> _____	8	567
<i>The whole creation in little</i> _____	9	109
<i>Angels his guardians</i> _____	9	154
<i>His superiority over the woman given him by God</i> _____	10 10	145 195
<i>Pursuing his appetites, disfigures not God's image, but his own</i> _____	11	515
<i>Conformity to the divine will, the true End of his creation</i> _____	11	603
<i>Absolute dominion over his brethren (men) an Usurpation</i> _____	12	64
<i>Given him by God only over the creatures</i>	12	67
<i>Matches conjugal, the modern censur'd</i> _____	8	57
<i>Respecting the woman particularly</i> _____	10	888
<i>Medusa, the guard of Lethe</i> _____	2	610

Mercy,

I N D E X.

	Book	Line
<i>Mercy, God's first and last attribute</i> _____	3	132
<i>Messiah promised</i> _____	10	181
<i>The promise explain'd</i> _____	10	182
	12	386
<i>His birth, &c. and kingdom describ'd</i> _____	12	359
<i>Why called the seed of the woman</i> _____	12	376
<i>Life, and passion</i> _____	12	388
<i>Resurrection, and mission of the Apostles</i> _____	12	420
<i>Ascension, &c.</i> _____	12	451
<i>Coming to judgment, &c.</i> _____	12	458
	12	543
<i>Michael (the Arch-Angel) appointed one of</i> _____	6	44
<i>the chiefs of the ælestial army against the</i> _____		
<i>revolted Angels</i> _____		
<i>His prowess, &c. in the battle</i> _____	6	250
<i>Speech to Satan encountring him</i> _____	6	262
<i>The combat described</i> _____	6	296
<i>Wounds Satan</i> _____	6	320
<i>The revolvers defeated, incamps on the field of</i> _____	6	410
<i>battle</i> _____		
<i>Prepares to expel Adam, &c. from Paradise</i> _____	11	126
<i>His appearance, &c. there described</i> _____	11	238
<i>Speech to Adam thereon</i> _____	11	251
<i>Reply to Eve, lamenting the threatned ex-</i> _____	11	286
<i>pulsion</i> _____		
<i>To Adam on the same Subject</i> _____	11	334
<i>Discovers to him (in vision) what should hap-</i> _____	11	from 423
<i>pen to the Time of the Flood</i> _____		
	to	867
<i>The story of Cain and Abel</i> _____	11	429
<i>Death with its causes and variety</i> _____	11	466
<i>The state of the antediluvian world (in com-</i> _____	11	556
<i>mon)</i> _____		
<i>The state of it (civil, or in propriety)</i> _____	11	638
<i>The story of Enoch</i> _____	11	664
<i>Of Noah</i> _____	11	700
<i>The flood</i> _____	11	738
<i>God's Covenant to destroy the World no more</i> _____	11	890
<i>by water</i> _____		

I N D E X.

	Book	Line
<i>Discovers to him (relatively) what should happen from the flood to the general resurrection</i>	from 12	6
<i>The patriarchal government</i>	12	551
<i>Nimrod's tyranny</i>	12	13
<i>The building and confusion at Babel</i>	12	24
<i>The story of Cham</i>	12	38
<i>Of Abraham, and the Patriarchs</i>	12	101
<i>Of the Israelites bondage in Ægypt, and deliverance thence</i>	12	113
<i>Of the settlement of their civil, and sacred œconomy, in the wilderness, and Establishment in Canaan</i>	12	163
<i>Of their various ritual Laws, their reason, use, &c.</i>	12	223
<i>Of their Government by Judges and Kings</i>	12	280
<i>Of their captivity in Babylon</i>	12	315
<i>Of their return from thence, after dissensions, the birth and kingdom of the Messiah</i>	from 12	335
<i>Of his life, passion, resurrection, mission of the Apostles, ascension, &c.</i>	to 12	345
<i>Of the mission of the Holy Ghost, gift of tongues, and miracles, &c.</i>	from 12	371
<i>Of the Apostles Successors, (false Teachers, &c.) their ambition, innovations, &c. the effects of them, and the Messiah's coming to judgment</i>	to 12	388
<i>His answer to Adam's resolutions of future Obedience, &c. commends, advises him, and warns him to quit Paradise</i>	from 12	465
<i>Leads him and Eve out</i>	to 12	485
Vide Similies.		
<i>Mind, the force of it</i>	1	504
<i>Discourse, its food</i>	9	507
<i>Moloch (a fall'n Angel)</i>	1	551
		His

I N D E X.

	Book	Line.
<i>His speech in the council call'd by Satan after their fall</i> _____	2	51
<i>Defies Gabriel in the battle between the cœ- lestial and revolted Angels</i> _____	6	357
<i>Is wounded by him and flies</i> _____	6	360
<i>Moon suppos'd inhabited by translated saints and middle Spirits</i> _____	3	459
<i>Its office</i> _____	3	726
<i>Rising describ'd</i> _____	4	606
<i>The spots in it, vapours not yet consolidated with its body</i> _____	5	418
<i>Part of the fourth day's creation</i> _____	7	356
<i>Receives its light from the sun</i> _____	7	375
<i>Motion, aspects</i> _____	7	379
<i>Moon and stars, their courses, influences, &c.</i>	4	661
<i>Moon and planets, their noxious motion, aspects, &c. an effect of Adam's fall</i> _____	10	656
<i>Morning, in heaven, describ'd</i> _____	6	1.20
<i>Morning, natural, describ'd</i> _____	5	10
	11	192
	11	133
<i>Moses and Aaron their mission to Ægypt</i>	12	170
<i>Mulciber (a fall'n Angel)</i> _____	11	740

N

<i>Night in heaven, describ'd</i> _____	5	642
<i>Night and day in heaven describ'd</i> _____	6	4
<i>Night, natural, describ'd</i> _____	4	604
	4	776
	5	38
	9	48
<i>At Adam's fall</i> _____	10	846
<i>Nimrod (the first monarch) his tyranny de- scribed, and censured</i> _____	12	24
<i>Nisroc (a fall'n Angel)</i> _____	6	446
<i>His answer to Satan in council after their de- feat by the cœlestial Angels</i> _____	6	451

I N D E X.

	Book	Line
Noah, his reprehension of the antediluvian world	11	719
Building the Ark, &c. _____	11	808
Entring it, with his family, the creatures, &c.	11	728
The flood describ'd	11	733
Its abatement, the ark's resting, &c.	11	738
His descent from it, the appearance of the rainbow, &c. _____	11	824
Noon describ'd _____	11	841
	5	661
	5	300

O

Obedience, conjugal, woman's happiness, &c.	4	635
Of will, not necessity, only acceptable to God	5	529
Old age describ'd _____	11	535
Omens of Adam's expulsion from Paradise	11	182
Opinion (or knowledge)		
<i>Vide Knowledge or Opinion.</i>		
Orbs cœlestial, and terrestrial, notions about their motions, appearance, &c. doubtful, and not necessary to the improvement of happiness, &c.	from 70 8 to 178	
Orus (a fall'n Angel)	1	478
Osiris (another)		

P

Pandæmonium (the court of hell) describ'd	3	710
<i>Vide Similies.</i>		
Paradise (or the garden of Eden) describ'd	4	131
	4	214
	5	291
	7	537
	8	304
	9	439
The eastern gate of it _____	4	542
Guarded by Gabriel _____	4	549
The bower of Adam and Eve there	4	690
		<i>The</i>

I N D E X.

	Book	Line.
<i>The parade, watches, &c. of the guardian Angels in Paradise</i>	4	778
	4	782
	4	861
	4	977
<i>The hill there, from whence Michael discovers to Adam in vision what should happen to the Time of the flood</i>	11	377
<i>Adam and Eve's expulsion from Paradise describ'd</i>	12	625
<i>The flaming sword, &c. guarding the east gate of it.</i>	12	632
<i>The seat of it destroy'd by Noah's flood</i>	11	829
<i>Vide Similes.</i>		
<i>Passions inordinate, an effect of Adam's fall</i>	9	1120
<i>Patriarchal government, from the flood to Nimrod's tyranny</i>	12	13
<i>Patriarchs (Abraham's, &c.) their story related</i>	12	113
<i>Peace, the corruptions of it equal to the wastes of war</i>	11	783
<i>Peor or Chemos, (a fall'n Angel)</i>	1	412
	from	508
<i>Persecution in matters spiritual the rise of it</i>	12	
	to	533
<i>Its effects</i>	12	533.
<i>Phlegethon (a River of hell)</i>	2	580
<i>Plagues of Ægypt describ'd</i>	12	173
<i>Planets and moon, their noxious motion, aspects, &c. an effect of Adam's fall</i>	10	656
<i>Pleasure sensual, censur'd</i>	11	603
<i>Poles, north and south, perpetual day under both, but for Adam's fall</i>	10	668
	10	680
<i>Prayer, the efficacy of its spirit</i>	11	5. 14
	11	146
<i>Un-availing against God's absolute decrees</i>	11	311
<i>Predestination defin'd</i>	3	111
<i>Priests occasion the first dissension in the Jewish Church and state</i>	12	353
		Propo-

I N D E X.

Book Line

Protopopœia, on Eve's eating the forbidden
fruit _____
On Adam's _____

9 782
9 1000

R.

Rainbow, its first appearance after Noah's flood
Sign of God's covenant to destroy the world no
more by water _____

11 865
11 895

Ramiel, Ariel, and Arioc (fall'n Angels)
vanquish'd _____

6 369

Raphael (the Angel) his descent to Paradise
to warn Adam against his fall _____

5 247

His person describ'd _____

5 276

Answer to Adam's invitation to his bower,
and entertainment there }

5 371
5 404

Salutation of Eve _____

5 388

Discourse with Adam on various Subjects }

5 468

On the perfection, variety, and gradual
œconomy of the creation _____

8 to 651

On obedience, as a duty of choice, not necessity }

from 468

On the revolt and defeat of the fall'n Angels }

5 to 503

Thence warns him against Satan's temptations
Vanquishes Asmadai, and puts him to flight }

from 520

On the Creation, &c. _____

5 to 543

On the motion, appearances, and influences of
the cœlestial and terrestrial bodies }

5 from 577
6 to 897

Reply to Adam's account of himself on his
creation, &c. _____

6 893

6 363

from 111

7 to 640

from 15

8 to 178

8 560

Reply

I N D E X.

	Book	Line
<i>Reply to his question concerning love, and the expression of it in spirits cœlestial</i> _____	8	620
<i>Advice to Adam at parting, and re-ascent to heaven</i> _____	8	630
<i>Vide Similes.</i>		
<i>Reason, and free-will, the same</i>	{ 4	95
	4	108
	9	350
<i>The chief faculty of the soul</i> _____	5	100
<i>The being of the soul, discursive of men, intuitive of Angels</i>	{ 5	486
<i>In animal creatures</i> _____	8	369
<i>The law of nature</i> _____	9	653
<i>Correlative with liberty</i> _____	12	83
<i>with virtue</i> _____	12	97
<i>Redemption of man proposed by God the Father</i>	3	203
<i>Undertaken by God the Son</i> _____	3	227
<i>Repentance the grace of God</i> _____	3	185
<i>Sincere endeavours towards it acceptable</i> _____	3	191
<i>An act of it</i> _____	10	1086
<i>Its efficacy</i> _____	11	22
<i>Reprobation, the state of it</i> _____	3	198
<i>Reptiles part of the sixth day's creation described</i>	7	475
<i>Revolt, and defeat of the fall'n Angels</i>	{ 5	577
	6	892
<i>Rimmon (a fall'n Angel)</i> _____	1	467

S.

<i>Sabbath, its institution the seventh, after the six days creation</i> _____	7	581
<i>The solemnity of it describ'd</i> _____	7	594
<i>Salvation, not only to the sons of Abraham's loins but his faith</i> _____	12	449
<i>Satan (the prince of the fall'n Angels) his fall from heaven</i> _____	1	34
<i>Why so called</i> _____	{ 1	81
	5	657
		<i>Speech</i>

I N D E X.

	Book	Line
<i>Speech to Belzebub, after their fall</i> _____	1	84
<i>Reply to Belzebub's answer</i> _____	1	157
<i>Ascent from hell</i> _____	1	192
<i>His stature, looks, &c. describ'd</i> _____	1	193
	4	985
	5	706
<i>Speech to Belzebub thereon</i> _____	1	242
<i>His shield describ'd</i> _____	1	284
<i>His spear</i> _____	1	292
<i>Speech to the other fall'n Angels</i> _____	1	531
<i>His standard describ'd</i> _____	1	531
<i>Speech to the fall'n Angels reimbattel'd</i> _____	1	622
<i>Calls a council</i> _____	1	752
<i>Speech to them in council</i> _____	2	11
<i>Undertakes an attempt on the world (the</i> _____	2	430
<i>result of it)</i> _____	2	465
<i>Ascent to the gates of hell</i> _____	2	629
<i>Speech to Death there</i> _____	2	681
<i>The father of Sin and Death</i> _____	2	727
<i>Answer to Sin's speech</i> _____	2	737
<i>To her reply</i> _____	2	817
<i>Flight into Chaos</i> _____	2	917
<i>Arrival at the Court of Chaos</i> _____	2	951
<i>Speech there</i> _____	2	968
<i>Brought sin and death first into the world</i> _____	2	1024
<i>Ascent to light, &c.</i> _____	2	1034
<i>Alights on the convex of the world's outermost orb</i> _____	3	418
<i>View of the world from the first step to heaven</i> _____	3	540
<i>gate</i> _____	3	561
<i>Descent to it describ'd</i> _____	3	588
<i>Stops at the Sun</i> _____	3	621
<i>Discovers Uriel, the Angel of it, there</i> _____	3	634
<i>Transforms himself to a Cherub</i> _____	3	654
<i>Speech to Uriel</i> _____	3	681
<i>Deceives him</i> _____	3	724
<i>Is directed by him to the world</i> _____	3	733
<i>And Paradise</i> _____	3	739
<i>Alights on mount Niphates</i> _____	4	32
<i>Soliloquy contemplating the sun</i> _____	4	The

I N D E X.

	Book	Line.
<i>The first hypocrite</i> _____	4	121
<i>Arrives at Paradise</i> _____	4	131
<i>Sits on the tree of life</i> _____	4	194
<i>Soliloquy on view of Adam and Eve in Paradise</i> _____	4	358
<i>Descends from the tree of life, and assumes several animal shapes</i> _____	4	395
<i>Listens to Adam's discourse with Eve, on God's prohibition of the tree of knowledge</i> _____	4	408
<i>Soliloquy on the subject of it</i> _____	4	505
<i>Resolves thence to tempt them to disobedience</i> _____	4	512
<i>First attempt in the assumed shape of a toad, on Eve asleep</i> _____	4	799
<i>Answer to Ithuriel and Zephon, reprehending him thereon</i> _____	4	827
<i>Reply to their answer</i> _____	4	851
<i>Answer to Gabriel</i> _____	4	886
<i>Reply to his answer</i> _____	4	925
<i>To another</i> _____	4	968
<i>The inauguration of God the Son, the occasion of his revolt</i> _____	5	657
<i>Speech to the next subordinate Angel of his party thereon</i> _____	5	673
<i>The seat of his hierarchy before his fall, describ'd</i> _____	5	756
<i>Speech to the Angels of his hierarchy thereon</i> _____	5	772
<i>Reply to Abdiel's answer, on his Speech to the Hierarchs of his party</i> _____	5	853
<i>His army described</i> _____	6	79
<i>His port, and post there</i> _____	6	99
<i>Answer to Abdiel's reply</i> _____	6	150
<i>Battle between his, and the cœlestial army, described</i> _____	6	from 205
	to	385
<i>His prowess in the battle</i> _____	6	246
<i>Encounters Michael</i> _____	6	253
<i>Answer to Michael's speech thereon</i> _____	6	281
<i>The combat describ'd</i> _____	6	296
<i>Wounded by him</i> _____	6	320
<i>Carried off</i> _____	6	335
		His

I N D E X.

	Book	Line.
<i>His army defeated</i> _____	6	386
<i>Retreats and calls a council</i> _____	6	414
<i>Speech in council</i> _____	6	418
<i>Reply to Nifroc there</i> _____	6	469
<i>Gives the word for renewing the battle</i>	6	558
<i>Renew'd by his Army, and the second battle</i>	6	569
<i>describ'd</i> _____		670
<i>Speech on the cœlestial army's retreat</i> _____	6	608
<i>His army's intire defeat and expulsion from</i>	6	from 831
<i>heaven describ'd</i> _____		to 877
<i>Returns from compassing the earth, to Para-</i> <i>dise by night in a mist, in order to his temp-</i> <i>tation</i> _____	9	53
<i>His circuit, &c. describ'd</i> _____	9	62
<i>Soliloquy thereon</i> _____	9	99
<i>Enters the serpent</i> _____	9	182
<i>View (in that shape) of Eve</i> _____	9	424
<i>Soliloquy thereon</i> _____	9	473
<i>Behaviour to her</i> _____	9	523
<i>Speech to her</i> _____	9	532
<i>Reply to her answer</i> _____	9	567
<i>The discourse (his temptatien of Eve to eat the</i> <i>forbidden fruit) continued</i> _____	9	732
<i>Leaves her after eating it</i> _____	9	784
<i>His sentence thereon (virtually) pronounced by</i> <i>God the Son</i> _____	10	171
<i>Returns to hell to avoid his presence in Para-</i> <i>dise</i> _____	10	337
<i>Meets Sin and Death upon their journey to the</i> <i>world on Adam's, &c. fall</i> _____	10	345
<i>Answer to Sin's speech</i> _____	10	383
<i>Parts with them</i> _____	10	410
<i>Ascends his throne at Pandæmonium</i> _____	10	443
<i>Speech to the fall'n Angels assembled there</i>	10	459
<i>Applauded with an hiss</i> _____	10	504
<i>He and they transform'd to serpents</i>	10	510
<i>Further punish'd with an illusion of the forbidden</i> <i>fruit</i> _____	10	549
		<i>Both</i>

I N D E X.

	Book	Line
<i>Both annually continued</i> _____	10	575
<i>Himself (the serpent) dragg'd in chains at the ascension of the Messiah</i> _____	12	453
<i>Dissolution (with the world) at his coming to judgment</i> _____	12	455
<i>Vide Similies.</i>		
<i>Saturn (a fall'n Angel)</i> _____	1	512
<i>Scriptures how to be understood</i> _____	12	511
<i>Seasons, their changes, respecting each clime, an effect of Adam's fall</i> _____	10	677
<i>Serpent describ'd</i> _____	9	182
<i>After enter'd by Satan</i> _____	9	495
<i>His sentence (formally) pronounc'd by God the Son, as the assum'd tempter of Eve</i> _____	10	163 175
<i>Vide Similies.</i>		
<i>Sideral blasts, &c. an effect of Adam's fall</i> _____	10	692
<i>Sin, and Death</i> _____	<i>Vide Death and Sin.</i>	
<i>Sin describ'd</i> _____	2	650
<i>Her speech to Satan, and Death, at hell-gates</i> _____	2	727
<i>Reply to Satan</i> _____	2	747
<i>Her birth</i> _____	2	752
<i>Reply to his answer</i> _____	2	850
<i>Opens hell-gates to him</i> _____	2	871
<i>Speech to Death on Adam's fall</i> _____	10	235
<i>To Satan, (meeting him returning to hell) on her and Death's journey to the world after it</i> _____	10	354
<i>To Death on their arrival at Paradise</i> _____	10	591
<i>Reply to Death's answer</i> _____	10	602
<i>Vide Similies.</i>		
<i>Sin original, lust carnal the first effect of it</i> _____	9	1011
<i>Its solace</i> _____	9	1042
<i>Slavery, original of it the inordinancy of the Passions</i> _____	12	86
<i>The justice of it, as consequential on deviating from virtue, &c.</i> _____	12	97
<i>Soul, its faculties</i> _____	5	100
<i>Its immortality discuss'd</i> _____	10	782

I N D E X.

	Book	Line.
<i>Spirits, their essence, and power</i> }	1	423
<i>Their invisible existence on earth</i> _____	1	789
<i>The elect, their hymn to God the Father, and Son</i> _____	4	677
<i>Material, &c. faculties in spirits</i> }	3	372
<i>Vital, animal, and intellectual spirits progressive from material nutrition</i> _____	5	404
<i>Their existence in life, intellect, shape, &c. defin'd</i> _____	5	433
<i>Spring perpetual within the tropics, but for Adam's fall</i> _____	5	482
<i>Stars, their places, appearances, &c.</i> _____	6	344
<i>Fed by the air</i> _____	7	344
<i>Part of the fourth day's creation</i> _____	10	678
<i>Receive their light from the Sun</i> _____	10	678
<i>Vide Similies.</i>		
<i>Stars, and Moon, their courses, influences, &c.</i>	3	565
<i>Storms, &c. an effect of Adam's fall</i> _____	5	417
<i>Styx, a river of hell</i> _____	7	357
<i>Sun, its appearance, place and power</i> _____	7	364
<i>Brightness describ'd</i> _____	7	364
<i>Orb fed by exhalations from the grosser</i>	4	661
<i>Part of the fourth day's creation</i> _____	11	695
<i>The fountain of light</i> _____	2	577
<i>Setting describ'd</i> }	3	571
	3	591
	5	423
	7	354
	7	364
	4	352
	4	539
	4	590
	8	630
	10	92
<i>Its annual course, producing intense heat and cold, an effect of Adam's fall</i> _____	10	651
<i>Its oblique motion from the equinoctial, from the same cause</i>	10	671
<i>Vide Similies.</i>		

Teachers

I N D E X.

T	Book	Line
<i>Teachers (false) of the christian religion, describ'd</i> _____	12	508
<i>Temperance, the effect of it long life</i> _____	11	530
<i>Thammuz or Adonis (a fall'n Angel)</i> _____	1	446
<i>Thunder, an effect of Adam's fall</i> _____	10	666
<i>Time, respecting eternity, defin'd</i> _____	5	580
<i>Titan (a fall'n Angel)</i> _____	1	510
<i>Tradition censur'd</i> _____	12	511
<i>Tree of life</i> _____		
<i>Vide Life.</i>		
<i>Of knowledge</i> _____		
<i>Vide Knowledge.</i>		
<i>Truth, suffering for it, fortitude, &c.</i> _____	12	569
<i>Tyranny, Nimrod's, describ'd, and censured</i> _____	12	24
<i>Origin of it, the inordinacy of the passions</i> _____	12	86
<i>No excuse of the tyrant (tho' just in consequence on the subject)</i> _____	12	95
<i>Tyrants, their plea for conquest, &c. compar'd with Satan's first attempt on man</i> _____	4	390
<i>Twilight describ'd</i> _____	4	598

V

<i>Vacuity, God's omnipresence an argument against it</i> _____	7	168
<i>Valor, (or heroic virtue) the common notion of it censur'd</i> _____	11	688
<i>Virtue, &c. with loss of freedom degenerates</i> _____	11	797
<i>Reason, and virtue, the same</i> _____	12	98
<i>Union conjugal</i> _____		
<i>Vide Conjugal union.</i>		
<i>Uriel (the Angel of the sun)</i> _____	3	622
<i>His answer to Satan</i> _____	3	694
<i>Directs him to the world</i> _____	3	724
<i>And Paradise</i> _____	3	753
<i>Descends thither himself, and informs Gabriel of Satan's pre-descent</i> _____	4	555
<i>Encounters Adramelec (a fallen Angel) wounds and puts him to flight</i> _____	4	561
	6	363
<i>Vide Similies.</i>		

I N D E X.

	Book	Line
Uzziel (<i>a guardian Angel of Paradise</i>)	4	782

W

<i>War, property the original of it</i> _____	11	638
<i>The corruptions of peace equal to its wastes</i>	11	783
<i>Waters separated from the earth, part of the third day's creation</i> _____	7	282
<i>Vide Similies.</i>		
<i>Wife, her duty in danger, distress, &c.</i> }	9	267
	11	290
<i>Wind, the tempestuous power of it, an effect of Adam's fall</i> }	10	664
	10	695
<i>Wisdom, the sum of it, the love, &c. of God</i>	12	575
<i>Wolves, (or false teachers) the Apostles successors, describ'd</i> _____	12	507
<i>Woman, conjugal obedience her happiness, &c.</i>	4	635
<i>Man's love towards her, how consistent with his superiority</i> _____	8	567
<i>Two of her loveliest qualities</i> _____	9	232
<i>The effect of leaving her to her own will</i>	9	1182
<i>His superiority over her, given him by God</i> }	10	145
	10	195
<i>A novelty, defect of nature, &c. (sarcastically)</i> _____	10	888
<i>The advantage of her social, over her artificial accomplishments</i> _____	11	614
<i>Every way the cause of man's misery. (sarcastically)</i> _____	11	632
<i>Works, with faith in Christ, eternal life</i>	12	420
<i>World, the convex of its outermost orb describ'd</i>	3	418
<i>By whom possesst (sarcastically)</i> }	3	444
	3	463
<i>The creation of the world, committed by God the Father to God the Son</i> _____	7	163
<i>Describ'd</i> _____	7	218
<i>Situation of it, respecting heaven and hell</i>	10	320
<i>Vide Earth.</i>		

I N D E X.

	Z	Book	Line
<i>Zephion (a guardian Angel of Paradise)</i>		4	788
<i>Reprehends Satan's first attempt on Eve there</i>		4	823
<i>Reply to his answer</i> _____		4	834
<i>Zophiel (a Cherub)</i> _____		6	535
<i>Alarms the celestial army, on the approach of</i>			
<i>Satan's, to renew the battle</i> _____		6	537

S I M I L I E S.

<i>Adam and Eve, after their fall, compared to the</i>			
<i>Americans, as first seen by Columbus</i>		9	1115
<i>Their repentance</i> _____ <i>to Deucalion and</i>			
<i>Pyrrha's address to restore human race after</i>			
<i>their flood</i> _____		11	8
<i>Adam caressing Eve</i> _____ <i>to Jupiter with Juno</i>			
<i>(May-showers)</i> _____		4	499
<i>His address to her sleeping</i> — <i>to Zephyrus</i>			
<i>breathing on Flora</i> _____		5	15
<i>Bower</i> — <i>to Pomona's arbour</i> _____		5	377
<i>Desires to know the story of the creation, prior</i>			
<i>to his own</i> — <i>to thirst unallay'd, increasing</i>		7	66
<i>Awak'd after carnal fruition, the first effect</i>			
<i>of his fall</i> — <i>to Sampson shorn by Da-</i>			
<i>lilah</i> _____		9	1059
<i>Sorrow on the vision of Noah's flood</i> — <i>to a fa-</i>			
<i>ther's mourning his children all destroy'd in</i>			
<i>his view at once</i> _____		11	760
<i>Angels celestial; the spears (of the guardians of</i>			
<i>Paradise)</i> — <i>to ears of corn ripe for reap-</i>			
<i>ing</i> _____		4	980
<i>Their march against Satan's army</i> — <i>to that of</i>			
<i>the birds in Paradise to receive their names</i>			
<i>from Adam</i> _____		6	72
<i>Their hallelujahs</i> — <i>to the sound of seas</i>		10	642

I N D E X.

	Book	Line
(Appointed to expel Adam, &c. from Paradise — their faces to a double Janus (four) —————	II	128
Their eyes — to those of Argus —————	II	129
Their appearance there — to the Angels appearing to Jacob in Mahanaim —————	II	213
—— To those in Dothan against the King of Assyria —————	II	216
Their motion — to an evening mist —————	12	628
Angels fall'n (or infernal) — to autumnal leaves	I	302
—— To floating sea-sedge after a storm	I	304
Rousing at Satan's command — to centinels waking from sleep on duty —————	I	332
Imbatteling — to the Ægyptian plague of locusts —————	I	339
—— To the irruptions of the northern Barbarians —————	I	351
Their disposition to engage — to that of the heroes of antiquity —————	I	549
With them — the greatest armies in all ages since the creation — pigmies —————	I	573
Themselves — to oaks or pines blasted	I	612
Their searching, &c. for the materials of Pandæmonium — to pioneers intrenching, &c. —————	I	675
Their manner of raising it — to the wind of an Organ —————	I	705
Assembling thereat — to bees —————	I	768
—— To pigmies —————	I	780
—— To fairies —————	I	781
Their applause of Mammon's speech in council — to the hollow wind after a storm —————	2	285
Their rising from council — to thunder afar off	2	476
Their pleasure on the result — to the evening sun after a foul day —————	2	488
Their after various pursuits, passions, &c. — to the Olympick or Pythian games	2	530
—— To the Phænomena of armies in the clouds	2	33
—— To Hercules on Oeta —————	2	543
Their		

I N D E X.

	Book	Line.
<i>Their numbers composing Satan's army against the celestial—to the stars</i>	5	745
<i>—To the dew-drops</i>	5	746
<i>Their applause of Satan's reply to Abdiel—to the sound of deep waters</i>	5	872
<i>Throng'd together after their entire defeat by God the Son—to a herd of goats</i>	6	856
<i>Their retreat to Pandæmonium from the frontiers of hell during Satan's expedition to the world—to the Tartar's flight be- fore the Rufs—and the Persian from the Turk—wasting the intermediate coun- try</i>	10	431
<i>Transformation to serpents — —to those sprung from the Gorgon's blood, &c.</i>	10	526
<i>Their appearance on the tree illusive of the forbidden fruit—to the snaky hair of Me- gæra (one of the furies)</i>	10	558
<i>The fruit—to the apples of Sodom</i>	10	561
<i>Chaos. Atoms, their motion—to the Libyan quicksands</i>	2	900
<i>Confusion there—to storming a town</i>	2	920
<i>—To heaven and earth (suppos'd) falling, &c.</i>	2	924
<i>Death, and Sin, their making a bridge over Chaos to the world—to polar winds, driv- ing the ice together in the (suppos'd) north- east passage</i>	10	289
<i>The work—to Neptune's fixing the Isle of Delos</i>	10	293
<i>—To Xerxes making a bridge over the Hellespont</i>	10	306
<i>Death's instinct of Adam's fall—to the flight of birds of prey to a field of battle</i>	10	273
<i>His and Satan's frowns on each other—to two thunder-clouds meeting</i>	2	714
<i>Eve—her hair—to the vine's tendrils</i>	4	305
<i>Her looks—to the first blush of morning</i>	5	122
<i>Her self—to Pandora</i>	4	713
<i>—To a wood-nymph, or Venus</i>	5	379
	3	—To

I N D E X.

	Book	Line
———To a Dryad, or Delia, (Diana)	9	387
———To Pales or Pomona	9	393
———To Ceres	9	395
Her Temptation by Satan (alluded to by the story of Ophion and Eurynome)	10	578
Flaming sword in Paradise, on Adam's and Eve's expulsion thence——to a comet	12	632
Its heat, &c. to the Libyan air	12	634
Hell——to mount Ætna (in Sicily)	1	230
——To the bog or lake Serbonis (in Palestine)	2	592
Knowledge, the desire of it——to a thirst unallay'd, increasing	7	66
Michael, his combat with Satan——to two Planets (the frame of nature, suppos'd, dis- solv'd) rushing in opposition to each other	6	310
Appearance to expel Adam, &c. from Para- dise——to a man in a military vest, &c.	11	239
Pandæmonium (or the court of hell) its sud- den rise——to an exhalation	1	710
Paradise, the air of it——to the effluvia from Arabia Fœlix at Sea	4	159
Its self——to the field of Enna (in Sicily)	4	268
To the grove of Daphne, &c. (in Thessaly)	4	272
——To the isle of Nyssa (where Bacchus was brought up)	4	275
——To mount Amara (in Ethiopia)	4	280
——To the gardens of Adonis	9	439
——Of Alcinous	9	440
——Of Solomon	9	442
Raphael, his view of the world in his descent from heaven to paradise——to that of the moon through an optick glass	5	261
——Of Delos or Samos from the Cyclades (isles)	5	264
Himself——to a Phœnix	5	271
——To Mercury	5	285
Satan——to Briareus, Typhon and the Le- viathan	1	199
	1	201
		——To

I N D E X.

	Book	Line.
—To the sun rising in a mist	I	594
—In eclipse	I	596
—To the longest train of a comet	2	707
—To mount Teneriff or Atlas	4	985
His shield—to the moon	I	284
His spear—to a mast	I	292
His standard—to a meteor	I	337
The Phænomenon of his ascent to hell-gates—to a fleet in the Offin	2	636
His and Death's frowns on each other—to two thunder-clouds meeting	2	714
Flight to the court of Chaos—to a Gryphon's in the wilderness	2	943
Towards heaven—to (the ship) Argo, thro' the Thracian Bosphorus	2	1016
—To Ulysses's Voyage between Scylla and Charybdis	2	1019
Arrival at light, &c.—to a weather-beaten vessel towards port	2	1043
—On the convex of the world's outermost orb —to a vultur seeking his prey	3	431
First view of the world—to a scout's casual prospect (after a dangerous journey) of a new country or city	3	543
—Of the stars orbs—to the Hesperian gar- dens, &c.	3	568
Appearance in the sun's orb—to a spot in it differ- ing from all astronomical observations	3	688
Meditation on his intended attempt on the world —to a gun recoiling	4	14
In paradise—to a wolf preying on a fold	4	183
—To a thief breaking in at a house-top, &c.	4	188
—To a tiger in view of a brace of fawns	4	403
Detected by Ithuriel there—to gun-powder taking fire	4	814
Reprehended by Zephon—to a steed rein'd, in a fret	4	857
His army against the cœlestials in number - - to the stars	5	745
		To

I N D E X.

	Book	Line.
<i>To the dew-drops</i> _____	5	746
<i>Their applause of his reply to Abdiel—to the sound of deep waters</i> _____	5	872
<i>Himself recoiling on a blow receiv'd from Mi- chael—to a mountain sinking by an earthquake</i> _____	6	193
<i>His combat with Michael—to two planets (the frame of nature, suppos'd, dissolv'd) rushing in opposition to each other</i>	6	310
<i>View (in the serpent) of Paradise and Eve there—to a citizen's taking the Air in the country from his home-confine- ment</i> _____	9	445
<i>Shape (transform'd to a serpent) on his return to hell after the temptation—to the serpent Python</i> _____	10	529
<i>His tempting Eve—alluded to by the story of Ophion and Eurynome</i> _____	10	578
<i>Serpent, that enter'd by Satan—to those Her- mione and Cadmus were transform'd to</i>	9	504
<i>—To that assumed by Æsculapius</i>	9	506
<i>—To those by Jupiter Ammon, and Capito- linus</i> _____	9	508
<i>His motion, wreathings, &c.—to the work- ing of a ship in shifting winds, &c.</i>	9	513
<i>His crest (preceding Eve to the forbidden Tree)—to an exhalation flaming</i>	9	634
<i>His address introducing the temptation—to that of an orator of the Athenian or Ro- man Common-wealths</i> _____	9	670
<i>Sin, her middle parts—to the (suppos'd) Dogs of Scylla</i> _____	2	659
<i>—Of the night-bag</i> _____	2	662
<i>Spears—to ears of corn ripe for reaping</i>	4	980
<i>Stars, their orbs—to the Hesperian gardens, &c.</i> _____	3	568
<i>Sun, his course turn'd at Adam's, &c. eating the</i>		

I N D E X.

	Book	Line
<i>the forbidden fruit</i> ————— <i>as at the banquet of Thyestes</i> —————	10	688
Uriel, <i>his descent from the Sun on Paradise)</i> ————— <i>to a shooting star</i> —————	4	555
<i>Waters, their flux into seas, &c. on the creation</i> ————— <i>to drops on dust</i> —————	7	290
————— <i>To armies forming themselves on sound of trumpet</i> —————	7	294

F I N I S.

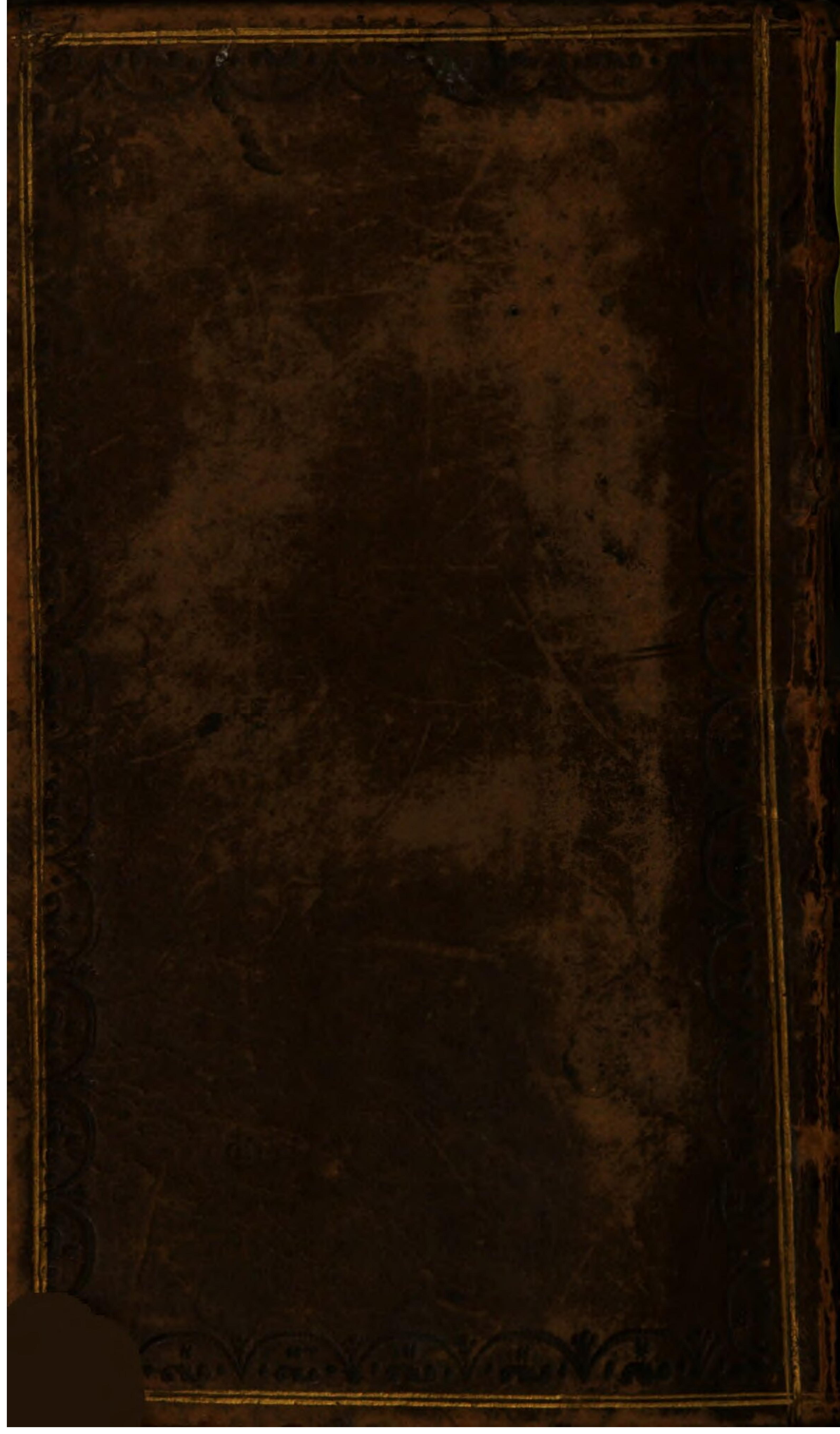


Bayerische
Staatsbibliothek
München

253



253



Milton, John,

Paradise Lost A Poem, In Twelve Books

London 1789

Bibl.Haup. 1010

urn:nbn:de:bvb:12-bsb11000812-1